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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XVIII

SEPTEMBER

NUMBER 9

New Recitation Hall, Girls' School, Shenchow, China

This splendid building was made possible by the contributions of the members of the Woman's Missionary Societies through their Thank Offering boxes. It is proving a great joy to teachers and students alike. Miss Messimer, the principal, writes: "It is a relief to be able to welcome the girls who are eager to enter school instead of saying, 'There is no room.'"



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"HENRI L. G. KIEFFER."

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"Cordially yours,

"J. M. S. ISENBERG."

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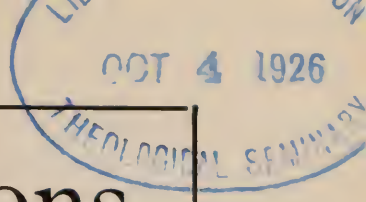
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The Quiet Hour

JULIA HALL BARTHOLOMEW

I will bless the Lord at all times; his praise shall continually be in my mouth!

Psalm 34.1.

May Thy mercies be our daily song, and may the light of Thy countenance in this world of power and beauty move our hearts to great thankfulness and a sweet trust.

—RUFUS ELLIS.

“We would see Jesus, see Him as our Saviour,
The Lamb of God for our redemption slain,
Bearing our guilt, for our transgressions
wounded,
Cleansing by precious blood sin’s crimson
stain.”

The divine quality of Christianity is authenticated by its seemingly endless capacity for renewal.

—RICHARD ROBERTS.

Trouble can harden. It can also fertilize. It depends on how we adjust ourselves to it.

—BISHOP BRENT.

I have learned that I am akin to every man who struggles to go beyond the base and sordid.

R. A. DOAN.

“What Jesus did was to get to the heart of the revelation, to create a new idea, a new sense of life, which, like a leaven, works to the transformation of all religion. So we are to make our lives radiant with holy purpose.”

Give me Thy harmony, O Lord, that I
May understand the beauty of the sky,
The rhythm of the soft wind’s lullaby,
The sun and shadow of the woods in spring,
And Thy great love that dwells in everything!

—ALEXANDER PRINGLE.

“Great souls have always been unconquerable idealists. They believe that life is made for the good, the true, and the beautiful; and they count it all joy to endure whatever hardship is involved in bringing their vision to realization.”

“There is absolute worth in every human soul, whether that soul knows it or not.”

God give me speech, in mercy touch my lips,
I cannot bear Thy beauty and be still,
Watching the red gold majesty that tips
The crest of yonder hill,

And out to sea smites on the sails of ships.

—G. A. STUDDERT-KENNEDY.

Great hills that fold above the sea,
Ecstatic airs and sparkling skies,
Sing out your words to master me—
Make me immoderately wise.

—JOHN DRINKWATER.

The man who believes in missions most is the man who is doing missionary work. That is why the man who believes in the kingdom of God is the man who is working for the kingdom of God.

—JAMES REID.

Prayer can be tested in life. You may know that prayer is answered. You can realize its force. You can feel it in your life. It is essential to the full-grown man. Therefore, it is essential to religion. CHARLES A. DINSMORE.

O gift of gifts, O grace of grace,
That God should condescend
To make thy heart His dwelling place—
And be thy daily Friend!

—FREDERICK LUCIEN HOSMER.

He who sincerely seeks to express his yearning and love for the unseen will find that beauty has cast its robes upon him, and truth lighted up the path of righteousness before him.

—J. EDGAR PARK.

“How uplifted my heart when I contemplate Thee, O my God! How downcast when on myself I meditate! Evil I see lurking there, despair and death! Then, Lord, Thou callest me out of the night, Thou dost succor, Thou dost heal and save. Then know I in truth that eternity’s mine, Mighty God! who mankind didst create eternal as Thou! Lord God, Thou Ruler of worlds! most worthy to be praised.”

The Prayer

TEACH us to pray, dear Lord! We know not with what words to address Thee: be Thou our wisdom! We know not what to ask: let Thy Spirit intercede in us and through us! Amen.

The Outlook

VOLUME XVIII
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

A TRIP TO OUR MISSIONS IN CANADA

By Dr. P. H. Land, Harbor Missionary

OUR Missions in Canada feel the need of keeping in touch with the home Church more keenly, since they are so far away and more or less dependent upon themselves for mutual fellowship and fraternal intercourse. They have therefore made it a rule to invite some representative minister from the States every summer, particularly members of the various boards, in order to have these men visit every Mission and bring to them the good news of what the Reformed Church is doing for the upbuilding of the Kingdom of God, to inspire co-operation and create an interest in the various activities of our church. Last year Dr. Schaeffer of the Board of Home Missions was in Canada and preached to every congregation with very great success. Dr. Burghalter of the Board of Foreign Missions, Professor Frank Grether of the Mission House in Wisconsin and others have been in Canada and left lasting impressions. This year the Harbor Missionary was invited to come and present the cause of the Reformed Church and incidentally the work of the Harbor Mission. All our congregations in Canada are still struggling Missions with the exception of the Josephsburg Church at Fort Saskatchewan, Alberta, where the rich wheat fields of the prairie have enabled the farmers to bring the church to self-support quite a while ago.

On July 7th we started from New York and arrived at Winnipeg, Manitoba, Saturday morning. Winnipeg is a city of about 200,000 inhabitants, the centre of all immigrant traffic, and the

main artery of commerce for all the golden West of the Dominion. But there is little of any industry and there are no factories in Winnipeg. It is rather a large "Railway Station" at the crossroads going East and West. We have two Reformed congregations in this city, and I preached at one in the morning and at the other in the evening of July 10th, to good audiences or rather a mixed multitude as people from other denominations, Evangelical and even Mennonites, had joined with our Reformed members for the occasion. After giving a special lecture on Immigration and Harbor Mission work Tuesday evening I started out for the Prairies the same night and reached Tenby as my first call. There the missionary and his young wife are working strenuously to upbuild the Kingdom. They are certainly not living in luxury, the parsonage lacks all modern comforts and even good water is scarce. But as the members are faring no better in this new country, the pastor and his wife are satisfied and take a delight in their experiences.

We found similar conditions at almost all the other prairie stations, where we had to stop, but every one of the ministers and their good wives are cheerful and content, only hoping for better things in the near future. And the future is certainly bright for our Missions in Canada. Those people are interested in their churches and come for many miles to attend services through all kinds of weather and over the roughest roads we have ever met with in our life. Several of the Missions would

probably be self-supporting already, had not the harvest failed for three years in succession through parts of central Canada, owing to the dearth. There is another drawback, however, these new settlers are of a roving disposition, just like our own frontiersmen in the past. If the country does not seem to yield the expected return, they pack up and go somewhere else to try their luck anew. Thus the members of our Saskatchewan church were transplanted from Piapot to Ft. Saskatchewan with the help of the Canadian Government and offered their present fruitful lands.

The Prairies of Manitoba are not altogether without trees, small patches of poplar are seen everywhere and yield welcome shade for cattle and shelter from the storms. Westward, through Saskatchewan, one sees hardly any trees. The boundless Prairie stretches for hundreds of miles in every direction, and it is a peculiar sensation to be able to look across the country for 20 miles and more on a clear day. But even this rolling country has charms of its own, and as most of the settlers come from the vast "steppes" of Russia and Austria, they feel at home here and do not seem to mind the lack of trees. The ground is rich in humus, and wheat, rye and oats will grow abundantly, whenever sufficient rain quenches the thirst of the growing grain.

The farther West we came, the better homesteads and farms we found. One man near Wolseley, Sask, asked us to send new immigrants to his neighborhood, where several good farms were for sale. When we inquired how much money a man should bring along to settle there and buy a farm, he replied cheerfully that about \$20,000 would buy most any of these farms just now!

We went from place to place, sometimes starting at one o'clock in the morning, sometimes at four o'clock in the afternoon and arriving vice versa. Hundreds of miles had to be covered by automobile, mostly Fords and Chevrolets, but we always got there at the appointed time; only the people, who were to meet us, did not always show up as promptly, owing to bad roads and other adverse

conditions. Everywhere the people welcomed us gladly and services were well attended at almost every place, except in one or two congregations, where the sudden hot spell and dry weather had ripened the grain too quickly, so that the farmers had to go into their fields to "header" the grain, which means to cut off the ears and about six inches of straw as there was no longer stalk.

On the 20th of July we reached Edmonton, Sask, the northernmost point of our travels. Here Rev. Paul Sommerlatte serves our little Mission and at the same time superintends the work of starting new Missions. Not far from Edmonton lies Ft. Saskatchewan with its very lively and progressive Reformed congregation, and a little west we find the well-established congregation at Stony Plain. Most of our men serve several congregations, which is often a hazardous undertaking, particularly in the bleak Canadian winters, when you have to risk life and limb and never know whether you will reach your destination without having your ears or nose frozen. But the men who are in the field are a cheerful, courageous lot; we never heard a complaint on account of these hardships. The climate of Canada is healthful and most invigorating. While the days were occasionally very hot and the "chinook," the hot southwest wind, brought the thermometer up to 100 degrees, yet the nights were uniformly cool, so that one could sleep comfortably, whenever there was a chance to sleep, although in our case such chances were rare as we spent most of the nights traveling on the railroad. Here we must say a good word for the Canadian Pacific R. R., which is certainly one of the best managed and equipped railroads we ever found. All the railroads as well as the Dominion Government are always ready and willing to help new settlers get a good start, to make them feel at home in their new surroundings and to assist them in making their hard toil bear rich fruit.

From the Prairies we wended our way to the glorious Rockies. We stopped for two days at famous and wonderful Banff, with its sulphur springs, delight-

ful surroundings and health-giving air. Then we reached Arrow Lake via Revelstoke and at Arrow Head we took the boat for Edgewood on the west side of this beautiful lake. Here at Edgewood and in the neighboring villages, which are mostly settled by Swiss people, our latest Mission is situated. We were taken all through the broad valleys and saw the most fruitful farms and orchards and fine cattle, for this is a fruit and dairy country, and it is a most pleasing sensation, to see fruit trees again after several weeks of treeless prairies even devoid of watercourses to a great extent. Swiss Reformed people are coming into western Canada in increasing numbers, even the mountain guides at Banff and Lake Louise are Swiss. Their families live by themselves in a small town especially built for them by the Canadian Pacific R. R.

If we had the men and the money, we could establish many new mission stations in western Canada. As it is we need not complain, for new work is undertaken at various places continually, and the missionaries we now have in Canada are men of zeal, courage and endurance, who have the interest of the Reformed Church at heart and are devoting their strength to the progress of the Kingdom. All through the Dominion the harvest is ripe for the Kingdom, both in the eastern prairies and in the golden west. Fortunately there are now nine young men from Canada studying for the ministry in our Mission House near Sheboygan, Wisconsin. But many more are needed, if we are to heed the calls

from all the various fields. Whatever the church does for Canada will be amply repaid in the future, for seldom have we found such deep-seated interest and genuine love for the Reformed Church. Most of these people are rather new settlers in a new country, who have to work hard to gain a livelihood at first, breaking the prairie or pulling stumps. But some of them are already in good circumstances and the rest are getting along. Thus the outlook for our Church is very bright in Canada. Let us remember these missionaries and their congregations in our prayers and give them all possible support, they deserve it, and it will be money and prayers well spent.

As we had never seen the real west of our United States, we came back via Vancouver, Victoria, Seattle and Portland, Ore. Here we visited a number of Reformed families, both in Portland and in Hillside and neighboring places, people who had either been at the Hudson House or had corresponded with us before. From Portland we went to Salt Lake City, where we stopped off for a few hours to hear the famous organ in the Mormon tabernacle and to take a dip in the Salt Lake. Thence to Denver through the Rockies, then Chicago and home to New York. Our trip was full of new and interesting experiences; many were the hardships of travel and strenuous was the work of preaching once or twice every day in the week, but we are grateful for all we have seen and heard and praise the Lord for our Missions in Canada.

A NOTE OF CHINA'S FUTURE

A young Chinese student, a last year's graduate from St. John's University, Shanghai, concludes a letter to an English friend as follows:

"As to the internal trouble or unrest among the militarists, it is a matter of time. I believe within the next thirty or forty years China will be one of the strongest countries in the world, in spirit. The anti-Christian movement in China is a sign that Christianity has planted a deep

root upon the Chinese minds. It is evident to everybody that anti-Christian brothers speak and write against the Church or Christianity because they misunderstand it. They take Christianity as a forerunner of imperialism. When the misunderstandings are cleared up, Christianity will be more glorious in the land of China than anywhere else under the sun."

WOMEN IN JAPAN

The New Japanese Womanhood. By Allen K. Faust. Preface by William E. Lampe. Frontispiece, 164 pp., New York: George H. Doran Company. \$1.50.

It is interesting to have an account by some one who can write with authority of what the evolutionary ferment known as the woman movement is doing in Japan and what changes it is making in the life of the suppressed and self-effacing little Japanese woman. The author of "The Japanese Womanhood" has lived for twenty-five years in Northern Japan and for more than half that period he has been president of a woman's college at Sendai. Therefore he has seen, with wide and intimate observation, practically the entire development, thus far, of the attempt of the Japanese woman to get into step with the advance of the women of the Occident. Mr. Faust very wisely limits his study to conditions and facts in Japan and does not endeavor to compare the Japanese woman, in the least degree, with the women of any other country. He first sketches the old-time ideals of womanhood as held by both men and women in Japan and sanctioned by religion, law and custom, and then, with this sweet but pathetic figure of the Japanese woman of former days in the background, he goes on to show what changes have taken place in the position of woman, in the ideals concerning her, in her outlook upon life and her desires and ambitions.

This evolution has been going on so rapidly, says the author, "that in the last twenty-five years as much change in the condition of Japan's women was made as it took Europe 500 years to bring about." In Japan, as elsewhere, the revolution-bringing industrialism of modern times has had much to do with altering the status of women, but clear-seeing and forward-looking men and women are endeavoring to adjust conditions so that women can take the role that the modern age thrust upon them with benefit to themselves and to society. He thinks that they have undertaken a stupendous task, but are going about it very wisely, with quiet, but effective, methods.

Mr. Faust mentions among the unequal conditions between the sexes that of education, and instances the cordial support that public opinion gives to the physical training and the athletic interests of girls saying that young women and girls are already showing a finer physique than their mothers. He writes of their position in the fine arts, wherein he thinks the opportunities and achievements of the Japanese women are less unequal than in any other sphere. The suffrage movement, woman's social status, her position under the law, her deplorable experiences in industry, the effect upon her position of ancestor-worship are among the phases of his theme of which Mr. Faust writes. —*From the New York Times Book Review, August 29, 1926.*

This book is for sale by the Publication and Sunday School Board of the Reformed Church in the United States, Schaff Building, 1505 Race street, Philadelphia, Pennsylvania.

Here is an instance of Japanese-American relations. A young student in Tokyo sent his whole annual allowance received from his parents to the American Red Cross for relief work after the earthquake in Santa Barbara, California. Santa Barbara people who contributed to Tokyo earthquake relief will be interested in this reciprocal sympathy.

The Japanese Department of Education made a survey, according to an Associated Press report, which reveals a decided trend toward Christianity among the student classes, the students indicating their religious inclinations as follows: Buddhists, 45.5 per cent., Christian, 43 per cent.; Shintoists, 9, and others, 2.5. This, however, does not agree with other published figures, which include great numbers of atheists and agnostics.

"I am quite convinced that what made the Church such a great missionary force in the early days was the fact that Christians found so much joy in their religion." —From a talk on "Joy."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

NOTES

The parsonage of Faith Mission, Trafford, Pa., was completed and ready for occupancy on September 1st. The pastor, Rev. E. H. Laubach, spent his vacation in assisting in the work of building the parsonage and informs us that he "got a great deal of recreation (?) in strenuous exercise around the place."

* * *

The month of August was a very busy one for the new pastor of the Conover Charge, North Carolina, the Rev. William R. Shaffer. The Woman's Missionary Society has been reorganized and the children have been brought together into a Mission Band. The Church at Conover has been made more beautiful by a general cleaning up of the surroundings, the trimming of trees and the straightening of walks. The duplex envelope system has been installed and is already bringing some results. The splendid parsonage

built by the Conover congregation has just been completed. At Brookford a very successful Daily Vacation Bible School was conducted.

* * *

The Hungarian Mission at Kalamazoo, Michigan, of which the Rev. Stephen Virag is pastor, celebrated its 10th Anniversary on September 6th. The Rev. Eugene Boros, of Chicago, was present. A very successful Daily Vacation Bible School was conducted during the Summer months with an attendance of 50 children. Miss Irene Virag had charge of this school.

* * *

The Mission at Oskaloosa, Iowa, of which Rev. L. S. Faust is the pastor, will celebrate the 20th Anniversary of its organization and the 9th Anniversary of its pastor on October 3rd. This will be followed by two weeks of special services



GRACE REFORMED CHURCH AND PARSONAGE, CANTON, OHIO



DAILY
VACATION
BIBLE
SCHOOL,
BROOKFORD,
N. C.

conducted by Rev. O. B. Michael, our Missionary at Cedar Rapids.

* * *

Rev. E. E. Koepf and his family are now comfortably housed in the new parsonage which occupies the lot to the rear of Grace Mission, Canton, Ohio.

* * *

Rev. A. Bakay, pastor of the Hungarian Mission in Akron, Ohio, reports for the month of August as follows: "The most noteworthy events in our Mission during the month were the closing program and entertainment of our Daily

Vacation Bible School, which was held on Sunday, August 15th, and the public confession of faith and catechism examination of six young people in connection with harvest Communion Services the following Sunday, the 22nd. Both of these occasions stand out in our church life as memorable educational and devotional events and have led the parents to realize the inestimable value and importance of religious education as a program of the church in the training of the youth. This work is continued in our Mission during the year in the week-day Bible School conducted by the pastor."

THIRTY-FIVE YEARS OF HUNGARIAN WORK

ON Sunday, September 5th, the First Hungarian Reformed Church, East-side, Cleveland, Ohio, celebrated its 35th Anniversary. This is the oldest Protestant Hungarian congregation in America. It was organized in 1891. The General Synod at Lebanon, in 1890, gave instructions to the Board of Home Missions to correspond with the proper authorities in Hungary with a view of securing suitable Missionaries from that country to labor among the Hungarian population in the United States, consequently, the Board entered into correspondence with the Rev. Andrew Moody, of Budapest. When the Board's letter reached Mr. Moody it happened that the Rev. Gustav

Jurani was in his office. Mr. Moody immediately challenged him to go to America. The Board commissioned him January 1st, 1891, and sent him to Cleveland, Ohio. He gathered together the Hungarians in that city and purchased a lot on which a church and parsonage were erected. Rev. Mr. Jurani's labors extended beyond the limits of the city of Cleveland for he soon established filial congregations in Ashtabula and Toledo. He remained with the work for several years when he resigned and was followed by the Rev. Alex. Harsanyi. He in turn was followed by Rev. Alex. Csutoros and he by Rev. Alex. Toth, who resigned to become a Professor in Franklin and Marshall College, Lancaster. Dr. Toth was

succeeded by the present pastor, the Rev. Joseph Herczegh.

The second Hungarian congregation was started in Pittsburgh during July, 1891, and was in charge of the Rev. John Kovacs, who afterwards was sent to Canada in the interests of the Hungarians there. From this small beginning thirty-five years ago there have developed 60 Hungarians congregations belonging to the Reformed Church in the United States, with a membership of over 10,000.

The congregation at Cleveland is one of the strongest Hungarian Churches in the denomination. Another congregation was organized on the Westside of Cleveland, which is likewise enjoying remarkable growth. The Eastside Church recently purchased a splendid lot further east, where it is proposed to erect a building in the near future sufficient to accommodate the already large and still growing congregation.

ABSTRACT OF THE ANNUAL REPORT OF THE SECRETARY TO THE BOARD OF HOME MISSIONS

Continued from August Issue

Department of Country Life. — This quarter completes four years of service as Rural Church Worker of the Home Mission Board of the Reformed Church in the U. S. whose work was directed by the Commission of Social Service and Rural Work of said Board. These years have been marked with bright spots and dark ones, with times of elation and periods of discouragement; with whole-hearted co-operation on the part of some pastors and congregations, and with suspicion, distrust and condemnation on the part of others.

In spite of all criticisms and discouragements, the results of these first four years are gratifying and encouraging. The country church and the rural ministry are receiving more attention and consideration than ever before. The country pastors are developing a new morale which is tending to counter-set the only too common attitude that the rural ministry is a place to serve an apprenticeship in preparation for a city or town ministry later on. Rural pastors with a decided vision for service to the countryside are becoming more numerous, and the seminary students upon graduation are looking with greater favor upon the rural church as a field challenging their best effort. Country folk are also awakening to the problems facing their churches and to the responsibilities of community service which they ought to assume. The rural youth are looking with greater hope toward the establish-

ment of an adequate program of service and activity in the country church. It cannot be claimed, of course, that these changes in the rural communities where Reformed Churches are located were due entirely to the efforts of our Commission and the field worker, but it can be said that these efforts have made a decided contribution in many fields, and have no doubt influenced others through the repeated bulletin service and educational emphasis of the Commission.

The field worker completed during this period the manuscript for a 64 page manual to accompany the Home Missions study course of the Missionary Education Movement "Our Temple Hills," by Ralph Felton, which is entitled "A Study and Project Manual." It was prepared with a view of making it suitable for the training of leaders and workers in the rural church and community. Several of our pastors have already agreed to use it for that purpose during the coming winter. An article on Missionary Opportunities in the Older Sections of the U. S. was written for the July issue of the Missionary Review of the World. This issue is devoted to the interests of the country church and is intended to supplement the above Mission Study course. A four-page leaflet is being prepared by the writer for the Women's Missionary Society of our church, setting forth possible methods by which this book and manual can be used by many groups in the country church and community.

An illustrated lecture of seventy slides was assembled and written during this period. It is entitled "The Country Church and Her Young People," and will be in use in the Missionary Conferences of our church this summer. Thereafter it will be available to our congregations throughout the church.

Through this program of education and publicity we trust the rural church and the rural ministry will be considered with greater favor and respect than ever before. We hope also that more congregations in the country, through a knowledge of the accomplishments of others as revealed in the course, the lecture and the motion pictures, will undertake a more progressive and constructive program of Christian service. One problem faces us in our publicity program, and that is, how can we make available to the rural congregations of our church the splendid films of our successful country churches? This is a problem upon which we should welcome some light.

Survey Reports. The numerous surveys which were made during the past four years are gradually being tabulated, studied and reported to the local fields and the classes. Some of the more general surveys, including the questionnaire study of 700 rural churches of the Reformed Church, are nearing completion, and will be ready shortly after the field work of the Summer is completed.

Surveys. Ten seminary students are engaged in survey work this Summer under the guidance of the field worker and of Rev. C. W. Brugh, field worker for the Ohio Synod. We expect interesting results from the studies of these men who are located in Pennsylvania, Virginia, Ohio, Iowa, Kansas, and Nebraska. This is an excellent and fruitful field for preparing and enlisting young men for the rural ministry, and deserves increasing support.

Summer Schools for Rural Pastors. The field worker has been privileged to serve as an instructor in three of these schools this Summer—Ohio State University, the University of Wisconsin, and Cornell University. These schools need not be described here, although they deserve great praise for the high standard of the work presented, and the fine

interdenominational spirit they create among the rural pastors in attendance. Scholarships were granted to six of the nine Reformed rural pastors in attendance at the Ohio School, five of which were on the three-year basis. Scholarships were granted to six of the seven Reformed representatives at the Wisconsin School, five of them being on the three-year plan. At Wisconsin, two of our men, Rev. C. J. Snyder, of Dawson, Nebraska, formerly a member of the Commission on Social Service and Rural Work and Rev. C. I. Lau, of Swanton, Ohio, pastor of our demonstration parish at Lytton-Ai, received certificates from the Wisconsin State University, indicating that they have completed three summers' study at these schools, and have brought to completion a project in their local fields, inspired by the instruction they received at these schools. Recognition should also be given to the fact that Mrs. Lau accompanied her husband to the Wisconsin school this year, took the complete schedule of one summer's work, and made a decided contribution to rural community drama. Two scholarship men on the three year plan are attending the Cornell School, and several one-year scholarship men are in attendance at the Lancaster school.

Demonstration Project at Lytton-Ai, Ohio. The first year's effort in this project by Rev. and Mrs. C. I. Lau was completed on June 1st, 1926. The results of the work have proven the wisdom of the Home Mission Board in their selection of the missionaries for this unique piece of service. Despite many problems and handicaps, they have remained optimistic, and have lifted the moral and spiritual tone of the community way beyond the fondest hopes and expectations of the local leaders.

Leadership Training. The greatest of all problems faced by the country church and community today is the need of trained local leaders and pastors. In listing the ills of the country church, a long list of real problems can be justly made. But the solution to all these problems demands consecrated and trained leadership with vision and ability. The notable and surprising fact is that our churches have so greatly neglected this absolutely

essential factor in successful country church work. Congregations may have large and modern equipment for an adequate social and religious educational program, but if the pastor has not been trained for the right use of this equipment, and a local leadership has not been prepared to assist the pastor in this responsibility, in nine cases out of ten the program will be inadequate, and may fail entirely. In no place is this leadership so greatly needed as in the country which is constantly being drained of its leadership, both the clergy and the laity, by the city. And the country must continue to supply the city with new vigor and vision, such as can be produced only in the country. But we dare not be satisfied with the leadership, or the lack of it, now found in the country. We need to train rural pastors for the practical problems of the country, and they in turn must train local leaders with vision to serve the countryside. The churches in past years have poured vast sums of money into the construction of modern buildings and equipment, and have given very limited sums indeed to the more adequate training of their pastors and the laity for the practical work of their fields. The seminaries have neglected it and the various church boards have too commonly ignored it. They were more concerned about the handling of funds and the construction of buildings than they were about the training of the men who were to direct the program and services of these funds and buildings. As a result, much criticism has been made of their policies and much doubt was cast upon the so-called socio-religious program of the church. The state and national governments might grant large sums of money to farmers who are in poor economic straits because of their limited knowledge of sound agricultural economics and farm management, and there are those who are championing the farmer's cause who are clamoring for legislation to do this very thing. But the government has realized long ago that it is far better to train farmers to help themselves than to grant them relief funds and thus dissipate their morale. So they have granted large sums of money to teach farm methods and agricultural

economics to the coming farmers in the public schools. They are training the country children how they as farmers can help themselves in bettering their economic conditions and in making farm life more pleasing, beautiful, and satisfying. They made available the director of vocational agriculture in the schools and high schools, the teacher of domestic science, the leaders of boys' and girls' club work, the country agent who guides farmers towards the best methods, the extension forces of the state agricultural colleges and the experiment stations, and unlimited bulletin and educational service of all kinds. Most of these methods were employed within the past fifteen years, and they have resulted in a much higher type of farming than ever before, and a much improved standard of living for the farm family. It is far better for the country pastor to understand these and many similar movements in country life than it is for him to have made available large sums of money for the construction of fine buildings and equipment, the proper use of which he has not been prepared for.

More than half of the country churches of our denomination are one-room buildings without basement, and most of the balance are inadequate to render the services necessary in the community. But of far greater importance than supplying these congregations with better equipment is supplying them with pastors trained for practical service to the country-side.

Excepting in the Northwest Synod, our Home Mission Board has rendered little direct service to the rural churches. The city missions were favored, and there is no doubt that they deserved the support they got. But the rural church is feeling this neglect, and constant complaints of this policy are reaching the ears of the writer. No doubt the Board itself is conscious of this omission and is willing to serve in whatever capacity seems most serviceable.

The Board took a step toward serving the rural interests when it created four years ago the position of rural field worker, and the writer has tried to live up to the possibilities of this position. It took additional laudable steps when it

made available funds for scholarships to rural pastors for attendance at summer schools, and funds for the employing of seminary students in rural surveys during the summer months. The Board has constantly been sympathetic with the rural church and has given favorable consideration to the recommendations of its Commission in behalf of rural church work.

The purpose of this discussion is to point out from experience what the writer thinks should be the next steps of the Board in helping the country church help itself and get back onto its feet. To that end he dares make the following suggestions for the further development of leaders for and in the country field.

1. The preparation of a good course of leadership training for communities and congregations. The Home Missions' study course—"Our Templed Hills," by Ralph Felton, and the Manual, by Ralph S. Adams, accompanying it—was designed for that purpose, but will undoubtedly need improvement and adjustment.
2. Provision for leadership training courses in the Missionary Conferences, summer camps, and summer schools of religious education.
3. An annual conference on leadership training by selected pastors and laymen.
4. More funds for additional scholarships for rural pastors to attend summer schools, especially on the three-year plan.
5. Require every rural missionary to complete three summers' work at some approved summer school.
6. Definite recognition to rural pastors and missionaries by certification or some other approved method, for work done in summer schools and conferences.
7. Encourage the organization of a leadership training course in rural missions as a necessary part of the mission's program.
8. More funds for student work in rural fields during the summer months. This should not be limited to seminary students only. The Congregational Rural Department has found very fruitful for enlisting young men for the rural ministry the plan of placing college students in special projects of rural work during the summer months.
9. More instruction for rural church work in the seminaries, especially the conscious training of students for home missionary service.
10. Funds for securing the assistance of selected rural pastors for teaching in the seminaries.
11. More literature helps for leaders and trainers of leaders.
12. Funds for special committee service of selected rural pastors and laymen, on special subjects, such as community drama, community organization, rural literature, etc.
13. Scholarships for selected pastors to attend special conferences, such as American Country Life Association, International Association of Agricultural Missions, Social Conferences, etc.
14. Scholarships to pastors to attend short courses at State Colleges.
15. A rural life or a rural church conference by the Reformed Church in the U. S.
16. Regional conferences and institutes on rural church and community work.
17. Additional demonstration and experimental projects in selected rural fields.
18. A rural pastor's fellowship of the Reformed Church, together with the possible publication of a monthly bulletin.
19. Encourage secretaries, superintendents, and board members of the different boards, to get into rural charges more frequently.
20. Encourage the placing of rural pastors on the boards of the church.

The Harbor Mission has undergone a complete change in the character of its work. For six and one-half years the Hospice was maintained and many aliens found shelter and direction. The Missionary has rented the rear part of the office floor of the Hospice where he meets people and transacts such business as may be required to be done. Immigration from Germany is three times as heavy as before the war. Most European countries have

exhausted their quota limitations. The authorities have decided to do away with all examinations for admission at Ellis Island so far as Northern European countries are concerned. Germany has been included in this category. All that is required is an examination at home. This will greatly facilitate the work of the missionary. In addition to the distinctly Harbor Mission work, the missionary is kept busy preaching practically every Sunday. The financial status shows a balance of \$148.22 in the hands of Dr. Land.

Work Among the Students. Rev. C. H. Ranck has been at work among the Reformed Students at the University of Pennsylvania. He and the students are showing much interest in the new Y. M. C. A. that is being erected and in the campaign for funds for this work. Similar work, though perhaps on a somewhat modified scale, is being done at State College and at Madison, and should be done at other centers where Reformed students are attending extra denominational schools and colleges. The Hungarian Student work is carried forward by Dr. Toth.

The General Synod has approved of the Board's suggestion to establish departments of Evangelism and Rural Work. It looks upon it as a forward step. It approves of the Board selling bonds in financing its work. It heartily adopted the Pronouncements of the Committee on Social Service, on War and Prohibition. It instructs the Board to restudy the whole situation of the Jewish work in Brooklyn, with full power to resume work, initiate new work, or abandon all work among the Jews at this place.

With reference to policy the General Synod expressed itself in this fashion: It "requests all Classes to relieve the Board from giving sustentation to any congregation within their bounds which are not distinctively of a missionary character and likewise bring to the attention of the Board those fields within their bounds which are full of promise and not otherwise provided for." This brings before us the question of policy in the establishing of mission churches. The

General Secretary recently attended a meeting with a Committee on Program and Policy of the Mid-West Synod which concerns itself principally with this matter. This Committee suggests that some missions of an unpromising character be dropped and greater attention be given and more money invested in those growing centers where we already have a nucleus and where immediate growth is assured. While we should not drop any of the work we have projected at present it would be well, however, for us to center most of our efforts in growing communities where we have a constituency.

The observance of the 100th anniversary is here. Your Committee is preparing definite plans for this event. We propose to start it on September 26th, with a big service in the Evangelical Reformed Church at Frederick, Md., to which will be invited the neighboring Reformed Churches to participate. Then we ask every Synod to give special attention to it. We shall ask every Classis to recognize it, have regional celebrations this Fall, and, finally, in every congregation and Sunday-school on November 14th, or thereabouts, we intend to prepare a list of names of persons who will be challenged to make a substantial contribution. The W. M. S. are co-operating. Suitable literature is in process of preparation, and thus in every way we shall endeavor to make the occasion an outstanding one and one that will bring credit to the Church.

There are many problems of detail which the Board must face, many of which, however, must be wrought out by the men directly in charge. With the reorganization of the Board for the new Triennium, some of the major tasks should be kept in mind. These pertain to Evangelism, Social Service, the relation of the Board to the Executive Committee of the General Synod, to which we are to appoint one member, and which is charged with responsibility of doing most of our promotional work.

The all-absorbing problem that confronts us is the securing of an adequate and efficient ministry in our missions. Mission congregations suffer through

prolonged vacancies and sometimes more so through an inefficient ministry. How to remedy this situation I am unable to tell. We must do our best and be full of faith and patience, believing that the great Head of the Church whom we serve will own and bless the work of

His servants. Let us all strive to make the new Triennium the best ever and may the new century start out more gloriously than the past whose achievements we are celebrating.

CHARLES E. SCHAEFFER,
General Secretary.

OBSERVATIONS OF THE TREASURER

J. S. Wise

"Things are seldom what they seem,
Skim milk masquerades as cream!"

Thus sang "Dear little Buttercup" before crowded houses years ago when the opera "Pinafore" was in all its glory. The lines are just as true today as they were then. Many promising and important undertakings often fail because they are not true to form. It does not require an expert to detect the deception. There is a vast difference between skim milk and cream; but we always ask for the cream. It would be rather impolite and boorish to ask for anything else. The little deception is quite obvious. We would not have it otherwise and so we close our eyes to the truth for politeness sake. It matters little, but when it involves important principles or policies then we should have the courage to express our convictions in a polite and fearless way. Too often the little deceptions are prompted entirely by sinister and ulterior motives and we pass them by without protest, so as to avoid unpleasant controversy.

I suppose that is why so many of us are apparently indifferent to our public, or political duties. I do not believe that we are as indifferent as we seem to be. We are more concerned about our personal comforts than about our duties. It is easier to keep quiet than it is to protest either by voice or vote. Therefore, we find that this great and wonderful country of ours is in grave danger. Its laws are being flouted on every hand. The very men whom we elect to administer them are often their most flagrant violators. The reader of the daily papers cannot fail to notice the zealotry with which both lawyers and judges seem to be obsessed concerning the rights of the violator of the law rather than concerning the rights of the observer of it. It is quite noticeable that reputable witnesses

are frequently and deliberately insulted when they endeavor to testify to the truth as they see and understand it. The violator's rights seems to be far more sacred than those of the witness, who, perchance, has violated no law. It appears to be easier to convict a man of murder than to convict one of violating the liquor laws. In the one case the witness can testify of what he saw, or heard. In the other, neither sight, nor taste, nor smell, nor hearing is of value. Nothing save an actual sample of the liquor itself will do. Even the papers never record that certain quantities of whiskey or beer were seized, but always refer to it as alleged whiskey, or alleged beer. A certain Philadelphia judge recently upbraided the Assistant United States District Attorney for permitting prohibition agents to raid a Philadelphia brewery. The brewing company was accused of "Continuing alleged violation of the Volstead Act." "It would be a very easy matter," said the judge "for the agents to make an investigation of this plant, or any other brewery, then come into Court, state the facts, and secure permission to go into the brewery for examination." The attorney replied, "Oh, by the time we got to the Court all the evidence would be removed." The alleged increased drinking under prohibition is purely imaginary. I have not seen a drunken man on Philadelphia's streets for a month. I never experienced that in pre-prohibition days. "Things are seldom what they seem."

In practically all of life's experiences and contacts this "seeming to be" is met at every turn. The spirit of the Sesqui-Centennial is being queered by the obstinate determination of its directors to disregard the wishes of hundreds of thousands of our most respectable and conscientious citizens and to defy the State

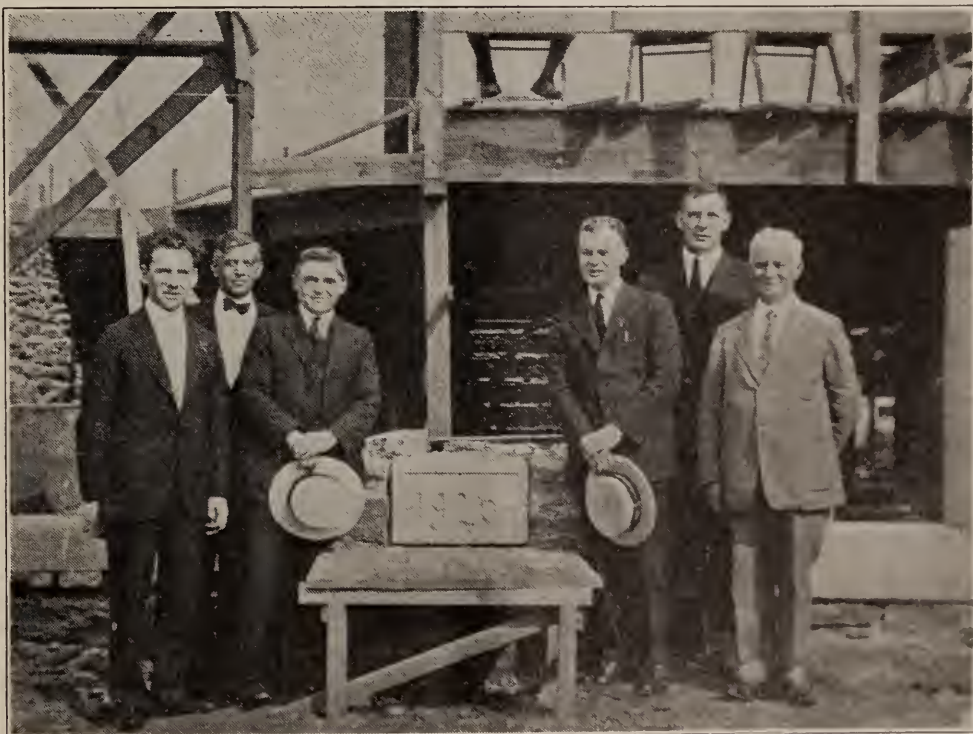
Laws; presumably to satisfy the needs of the poor working man. Of course, neither the poor working man, nor anybody else, is deceived. This seeming anxiety in his behalf is quite obvious so long as his fees are needed to escape increasing deficits, but his welfare receives very scant consideration when it interferes with the advocate's personal convenience or profits. All this is to be regretted. The Sesqui is well worth seeing, but alas, I fear, the very thing that is expected to lift its financial burdens will prove to be its boomerang.

The politician is forever fishing for political issues. Genuine ones are preferred. Lacking such, fake ones will do. Votes are needed. Therefore, in order to get votes any old issue will serve his purpose. He is wet, or dry, hot or cold

on other moral questions, ever ready to please all those whom he believes are able to "deliver the goods." Here again, "things are seldom what they seem."

This same situation, also, naturally finds its way into the Church. We find that "things are seldom what they seem" in many of the Church's programs, the professions of its adherents, its friends, and quite often in its very leaders. Several years ago the whole of Protestantism was thrilled over the Inter-Church World Movement. It was killed by its so-called friends. The murdered movement caused the collapse of similar movements in the denominations. Our own Forward Movement suffered severely. We subscribed a little more than one-half of the amount needed and only

(Continued on Page 402)



The above picture was taken immediately following the corner stone laying of the new mission at Glenside, Pa. From left to right: Rev. T. C. Wiemer, the pastor; Rev. John F. Frantz, Professor at the Eastern Theological Seminary, and brother of one of the organizers of the congregation; Rev. Elam J. Snyder, pastor of Tabor Reformed Church and President of Philadelphia Classis; Rev. Purd E. Deitz, pastor of Trinity Reformed Church, Philadelphia; Rev. Paul W. Yoh, pastor of Heidelberg

Reformed Church, Philadelphia, and Chairman of the Executive Committee of Missions, Philadelphia Classis; Mr. J. S. Wise, Superintendent of the Church Building Department and Treasurer of the Board. The affair was largely attended. The mission has a very promising future. Professor Frantz was the chief speaker. The others expressed the greetings and good wishes from the church organizations which they represented.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

OBSERVATIONS OF EUROPEAN COUNTRIES

KIRBY PAGE, traveling as a member of the Sherwood Eddy party of about a hundred, in Europe, and studying current economic problems there, writes a letter from Berlin, July 30th, in which he says:

In Paris they were reminded in many ways of the situation which prevailed in Berlin in 1921 before the mark plunged downward, and he predicts during the next few months "a very grave economic crisis and great financial distress."

From Geneva he carried away deepened convictions of the utmost importance of the international agencies of the League of Nations and the International Labor Office. There is every reason to believe, he says, that Germany will be admitted into the League, and that it is imperative for the United States to enter into full membership within the near future.

His conclusions regarding the situation in Italy are:

1. The Fascisti must be given credit for restoring and maintaining public order.
2. The Fascist Government has balanced the national budget and has helped to restore prosperity.
3. The State is assuming drastic control of the entire productive process of the country. Compulsory arbitration of industrial disputes is required. Strikes and lockouts are made criminal offences. The Fascists claim industrial warfare and the class struggle have been abolished.
4. Whatever beneficial results may have been achieved have been accomplished by dictatorship and violence. Mussolini is the Government, and he defends dictatorship as the only effective form of Gov-

ernment. He resorts to violence and defends its use. No opposition is tolerated and most of his opponents have been assassinated or exiled. 5. "Mussolini is at this moment the most dangerous man in high official position anywhere in the world." Of unquestionable ability, "he is reckless and irresponsible to a criminal degree." For Mussolini to influence the patriotic passion of his countrymen and arouse their expectations with regard to the restoration of the ancient glories of Imperial Rome is an undertaking fraught with extreme menace for the peace of the world.

In both England and Germany the economic situation is exceedingly serious. In Germany there are nearly two millions unemployed and the end of the industrial depression is not in sight. Millions of workers receive less than one dollar per day even when they are able to find work, while the cost of living is from 55 to 60 per cent. higher than in 1913.

Wherever they have gone they have found the subject of reparations and war debts being discussed. Many experts are afraid Germany will not be able to pay the sums demanded under the Dawes Plan. In France and England there is a widespread feeling that the United States has no *moral* right to demand repayment of the loans made to wage war against a common enemy, and if we maintain a legalistic attitude toward these debts we shall become the most severely hated people in the world during the coming decades. On the other hand, were we so inclined, we could use the reduction of these debts as a lever for disarmament and other social reforms in Europe.

Mr. Page with a party of about a score expected to go to Russia and spend the most of August there. He planned to write another letter telling of their experiences in Russia.

"THE LISTENING POST"

This is the title of an official journal of the Pennsylvania State Department of Health, published at Harrisburg monthly, and free upon request to the editor. The July-August number contained among others two articles that ought to be widely read. One of these contributed by an "M. D." on "A United Front for Child Health," points out that life in a war-time trench and in "No Man's Land" was safer than it is in a peace-time cradle, for of every one thousand babies born in the United States today seventy-seven die during the first year. The infant deaths in the United States in 1925 numbered 187,340—a number equal to the entire soldier enlistment from four states during the World War. Only six states supplied regiments that were as large as, or larger than, this great army of infant dead. This does not include the vast number of still-births, of which no census is available.

Another article, also by a physician, on "Whose Responsibility?" states that the combined maternal mortality rate for the three years 1922-24 in Pennsylvania is 6.1 and stands precisely where it stood in 1906. This is typical of what is true

throughout the land, which the writer calls "a disgraceful and avoidable death rate." What is needed is widespread educational work so that all mothers and fathers may realize the need of a doctor's supervision during the entire expectant period.

Both articles stress the same need. Education and proper care of the mother during the months preceding the birth of the child will usually insure a normal healthy child, and this service together with professional care of mother and child for the first six weeks after birth—the right of every mother and her baby—will save the lives of both mothers and babies that are now needlessly sacrificed for lack of knowledge and care. An overwhelming number of baby deaths occur within the first month of life, which the writer says is a challenge that no civilized state can afford to pass by.

The Federal Children's Bureau has recently issued a pamphlet on "Standards of Prenatal Care, An Article for the Use of Physicians," (Bureau of Publication 153.) It has been sent at the request of the Federal Children's Bureau to every doctor in the Commonwealth of Pennsylvania. It is authoritative and is based on today's best knowledge of this most vital subject.

THE MAKING OF PROGRAMS

"Must we wait for modern education-alists to tell us that Christianity is not a saleable article, that in real truth a program cannot be 'adopted' any more than a creed can be 'accepted' or a genuine loyalty 'assumed'? If Christianity be anything, it is a living experience; and a living experience cannot be offered or accepted or sold or bought—it can only be shared. A program is ours only when we participate in its construction, a creed is ours only when it is our expression of our own experience, an institution is ours only when we lay hands upon it to mould

it to our present felt needs. No authority can recreate in us a great experience by telling us the result. Each one must share in the personal process. Programs successful in one place, which have been projected far and wide with confident enthusiasm, have suffered dismal collapse or have been carried out in a still more dismal formalism under new and different circumstances. Why? Because those who tried to duplicate the fixed plan had no part in the kind of experience its originators lived through, an experience of meeting a need in their own life situation."—*The Inquiry*, March-April, 1926.

RELIGIOUS DRAMAS

Vol. II

This book contains the ten best plays for amateurs written in the past year. They were selected by the Committee on Drama of the Federal Council of Churches with a view to the needs of the average group of players. Several of them are suited to Easter and Christmas production. Three of the plays are by Marshall N. Goold, who has been through two wars and had six years at sea. They are "The Shepherds," "The Quest Divine," and "St. Claudia"—the last two prize dramas. Three others receiving special mention are "Whither Goest Thou?" by Carleton H. Currie. "At the Gate Beautiful," by Harry Silverdale Mason, and "Barrabas," by Dorothy Leaman. The book is a publication of the Century Company, New York City, and can be ordered through the Publication and Sunday School Board of the Reformed Church. Price, \$3.00.

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paid one-half of that. It was a great movement but I see very little in the results to date for great rejoicing, except the many blessings received by those who conscientiously paid their pledges and those who still hold them as sacred and propose to pay in full. But how about those who have boldly and unscrupulously repudiated them? There is need for repentance here! The Board of Home Missions received \$670,113.54 from the Forward Movement. It is a large sum! But to our discredit it is just a little one-fourth of what the Forward Movement attempted to raise for the recognized and acknowledged needs of the Board! And now the Board finds its actual condition worse than it was five years ago! Much has been done. Thank God for that! But much more is required, if the approved program of five years ago is to be carried out. The Forward Movement was a great success, but then again, "things are seldom what they seem."

Are we discouraged? No. Seven years ago we told the Church that we needed \$2,383,200.00 for Home Mission

buildings within five years. A little more than a quarter of that has been paid. Our missions are somewhat disappointed and disheartened. The need still exists. What are we going to do about it? The Board must have more money. It proposes to sell five per cent coupon bonds for its temporary relief. The Rev. William F. DeLong, D. D., has been elected to the office of Field Secretary and it is hoped that through him the balance of the Board's needs will be obtained. That our good people will give him every assistance in his immediate task of disposing of the Board's Bonds is our first desire. The bonds are safe and sound, with the whole Reformed Church back of them! No skim milk, but honest-to-goodness cream!

 PRAYER OF THREE CENTURIES
AGO

September 26, 1626, saw the death of a bishop whose prayers and devotions have been a source of encouragement and comfort to Christians through these three hundred years that have passed. This was Lancelot Andrewes; successively Bishop of Chichester, Ely and Winchester. Reading the brief page about him in the Encyclopedia Britannica is enough to inspire one to study him further.

One of his self-examinations reads, in part:

Do I pray, if not seven times, as David, yet at least thrice, as Daniel?

If not, as Solomon, at length, yet shortly, as the Publican?

If not, like Christ, the whole night, at least for one hour?

If not in sackcloth, at least not in purple and fine linen?

If not on the ground and in ashes, at least not in my bed?

Do I give, if not, as Zaccheus, four-fold, at least, as the Law commands, with the fifth part added? (Lev. v. 16.)

If not as the rich, yet as the widow?

If not above my power, yet up to my power?

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A QUESTION OF ABSORBING IMPORTANCE

The great question that confronts each one of us as we enter upon the stage of life is—What is the line of life in which we can serve Christ best through our daily calling? We must lift the whole matter into the light of Jesus. How can we, with our own personality, and with gifts such as we have, put most into life for others and get most out of life for ourselves? There is a hymn very dear to the Christian heart which assures us that—

“The daily round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To lead us daily nearer God.”

What makes the service of Christ sacred is not the *kind* of work we do, but the *spirit* in which we do it, and the possibility of putting our whole self into it. We speak of a minister's call, as though that were a more sacred calling than a trade, or profession, or business. The Christian man who builds a house, the Christian woman who mends garments or the Christian clerk who sells clothes to the glory of God, has a calling as sacred as the Christian minister. The great need in our time, as some one says, is “the spiritual mind in the man of the world.” God does not want any of us to be anything else than ourselves. He does not want any misfits in life. So far as we are able, if the choice is open, we must find the place where we can best use such talents as we have. The world is full of work. No one can do all there is to do. The poet Goethe tells us that the master mind reveals itself in the limitation of the scope of its endeavors, and many persons have been less successful human beings because they diffused their talents and did not concentrate on doing one thing, or a few things, well. The best thing an education can accomplish for the young is to guide the principles of choice. By these the aim and the value of a lifetime are de-

termined. So far as we can, if the choice is open, we must find the place where the world's need is greatest and where we can use our gifts to the best advantage and to the greater glory of God.

We are living in an age, amid all its modern unrest, that affords us a clearer vision of God, a deeper insight into life's meaning, and a larger scope for useful service. We know God now as He was not known in times past, but do we possess that spirit of obedience to His holy will? We know the universal man as he was never known before, but are we ready to own him as a brother, neighbor and friend? With this new knowledge of God and of man come new duties. Visions beget tasks. Revelations demand responsibilities. Promises require performance. Here lies the trouble with so many of us. Some of us would be happier if we knew less. We know and see too much to be comfortable. There is a spirit of unrest abroad in the churches. It shows itself in a lack of healthy and contagious joy in our religion. There is a wonderful revival of varied and gracious activities among Christian people. But, there is very little joy. Many a task is dreary just because we do not put our best into it. The point of joy is always the point of sacrifice. We are told, “When the sacrifice began, the song of the Lord began also with the trumpets.” Poor work of any kind loses the power to produce the song of joy in the heart. Nothing takes the zest out of religion as a lukewarm spirit. Contrast our modern piety with the healthiest periods of religious vitality. The Hebrew melodies are full of laughter and hope. The early Christians were upheld by an all-conquering spirit of gladness and rejoicing. Today there is more precision of thought, but less delight in life. We possess our faith more intelligently, but our faith pos-

sesses us less effectively. What is the reason? Is it because our views of God and man, of truth and right, of love and peace, have become too broad to remain deep? Can narrow views of God give us more joy than the vision of God who is over all and for all? Is there more power in a doctrine of grace that limits rather than expands the scope of redeeming love? No, the trouble lies in the fact that our desire to do is not adequate to the enlarging vision. We have grown on the hearing and believing sides of religion, but we have not kept pace with the length and breadth of Christian service. We have been trying to increase our activity along the old lines instead of fulfilling the new duties of our day. Hence the spirit of unrest and dissatisfaction that exists in so many hearts. The unrest lies in the breach between vision and duty. Christians see more needs in the world than they are willing to supply. And there is only one way to heal this open sore. Not in mocking or forgetting these visions can we find a cure, but by bringing our living up to the standard with the new and nobler conceptions of life and duty.

You may not see the light Paul saw, nor hear the voice he heard on the way to Damascus, but each one will have to ask the question: "Lord, what wilt Thou have

me to do?" If not this hour, some day, a crisis will come in your life, and you will receive a direct challenge as to your life's calling. What will you do with your life? No doubt most persons have one dream for their life. With one it is a profession, or a business, or a trade. The question then that concerns such is not, what shall be my pursuit in life, but, is my choice the plan of God for me? No one is born into the world without a mission. Christianity teaches that in God's universe "nothing walks with aimless feet," that God has made us for a purpose, that there is a place for each one to fill, a work for all to do. You do well to ask, with Paul, "Lord, what wilt thou have me to do?" God alone knows what is best for you, and what you shall do. "There is one thing in this world better than making a living, and that is making a life." Our Lord said, "Seek ye first the kingdom of God and His righteousness." The first thing is to make a life, to build a character, to grow into a just person made perfect. It is to be able to say, and to say it truthfully, "Such as Christ was, I want to be; His is the kind of life I want to live; His is the kind of character I want to possess; His the goal I want to reach."

ON THEIR WAY TO THE ORIENT

The *S. S. Empress of Asia*, sailing from Vancouver, on September 16, will have among her passengers a group of our own dear church folk, and all our pastors and people will wish them a *bon voyage* and a profitable trip in Japan and China. Dr. and Mrs. Charles E. Creitz, Mrs. L. L. Anewalt, Mrs. Laura B. Swartz and Dr. Wilson F. More and his two daughters have their faces set toward the Sunrise Kingdom.

On Sunday, September 5, the Secretary of the Board of Foreign Missions had the special privilege of preaching the sermon in St. Paul's Memorial Church, Reading, Pa., of which Dr. Creitz is the beloved pastor. In spite of the drizzling rain, the large auditorium was well filled, and one could feel that the service was of more than usual interest. Dr. Creitz made a

brief address, thanking the Secretary for his presence, and in very touching words voiced his deep feelings of appreciation and gratitude for the many tokens of love shown him and Mrs. Creitz. Dr. Bartholomew then delivered the sermon with the following introductory remarks which will be read with interest:

Mr Dear Friends: The weather to-day is in full accord with the old German saying, "Wenn die Weisen reizen dann Weinen die Himmel." Before I announce the text, I must tell you of my great delight in being present at the last service in St. Paul's Church before the departure of Dr. and Mrs. Creitz for Japan and China. I came not so much to preach a sermon, although I gladly do so, but especially out of an overflowing heart to convey to the Consistory and members of

this congregation the sincere thanks of the members of the Board of Foreign Missions, for your gracious act in granting a leave of absence to your pastor, and above all, for making it possible for Mrs. Creitz to accompany him without any expense to the Board. While this visit to the Orient will mean a great deal to the missionaries and their associates in the work, it will bring untold blessings to the home church, and may I emphasize the fact, particularly to the members of this congregation as well as to all the citizens of Reading.

St. Paul's Church has the unique distinction of being the only congregation in the Reformed Church, both of whose pastors have been members of the Board of Foreign Missions, and one of them, Dr. Creitz, its president. Next to being President of the United States, I con-

ceive of no higher honor, than to be president of the Board of Foreign Missions, unless it be the position of secretary, and you will know why I thus qualify this statement.

The sainted Dr. Bausman, of blessed memory, was a member of the Board from 1878, the very beginning of our work in Japan, to 1893, and my dear brother, Dr. Creitz, will be the first active pastor to visit our missions and to inspect their work. He enjoys the confidence of the entire denomination, and his appraisal of the work will be received with much favor. There are no men in the Reformed Church better qualified than he to make an impartial survey of the work, and to bring back a report for the future guidance of the Board and the inspiration of the Church.

SPECIAL ACTION OF GENERAL SYNOD

By special action of the General Synod, the Synods, Classes and Congregations shall plan for a fitting observance of a triple anniversary during the month of February in 1927. The year will mark twenty-five years of service of Dr. Bartholomew as Secretary of the Board; forty years as a member of the Board, and approximately fifty years of active foreign missionary work by our Church.

The General Synod urged that the members "lay upon God's altar an appropriately large offering in order to relieve the Board of all deficits." A committee, consisting of Revs. J. G. Rupp, A. S. Bromer, Daniel Burghalter, George W. Richards and the Secretary, was appointed to arrange for this celebration, which shall culminate on Foreign Mission Day, February 13, 1927.

A REPORT WORTH HAVING

Yes, and you can have it for the asking. We refer to the *Sixteenth Triennial Report* of the Board of Foreign Missions, which is full of helpful information about the great work our Reformed Church is doing in Japan, China and Mesopotamia. This is not a dry-as-dust pamphlet, but written in a style that will captivate the attention of the reader. And the illustrations of our work are most interesting. The frontispiece is a fine picture of our dear Dr. James I. Good.

The proof sheets were sent to Dr. Creitz, the president of the board, in order to prepare a brief address for the General

Synod. He wrote: "I shall be happy to comply with your request. But the 'high points' in your report are so many that it will be difficult to choose. The report is most excellent, and I have been wondering how you hold all the details of so complex a task in your head. You have given the preachers enough material to supply their needs for Foreign Mission material for sermons for the next triennium." The secretary wants to give large credit to the able assistant, Rev. John H. Poorman.

If you want a copy of the report send for it before the edition is exhausted.

THE DOOR

Love is a proud and gentle thing, a better thing to own
 Than all of the whole impossible stars over the heavens blown,
 And the little gifts her hand gives are careless given or taken,
 And though the whole great world break, the heart of her is not shaken.
 Love is a viol in the wind, a viol never stilled,
 And mine of all is the surest that ever time has willed.
 I shall speak to her though she goes before me into the grave,
 And though I drown in the sea, herself shall laugh upon a wave;
 And the things that love gives after shall be as they were before,
 For life is only a small house . . . and love is an open door.

—From the Poem "Wild Plum," by Orrick Johns.

OUR FIRST MISSIONARY HOME

So much has already been said and written about the model Missionary Home at Tiffin, Ohio, that the women in our other Synods, who have no shelter for foreign missionaries "home on furlough," may feel like saying, "Enough has been said about it." That may be true, but we want the whole church to wake up to the fact that the Woman's Missionary Society of Ohio Synod has done a piece of work that will ever reflect their progressive spirit and especially their deep concern for the missionaries who come home for a brief respite from their exacting toils and nerve-racking trials, without a place to live in. All

praise and honor and thanks to the Board of Trustees of the first Missionary Home who assumed the responsibility to mother this fine piece of work, and to stand by it until the work was done.

It is hard to find a band of women who could show greater devotion to a needy cause than did the women in the Ohio Synod. In another part of this issue will be found a fine description of the Home, in fact there are two apartments, large, roomy, splendidly furnished with every imaginable device for the comfort of the missionaries. The picture gives only a faint impression of the building, and especially of the large and beautiful lot, situated amid a cluster of trees.



NEW MISSIONARY HOME, TIFFIN, OHIO

MRS. SCHNEDER INTRODUCES MRS. FUSE

Sendai, Japan, August 15, 1926.

Dear Friends:

Do look at the picture of this dear little lady, for she is on her way now to make you all a visit. You will be glad to meet her and to know her. She is one of the most godly women I know. To know her is to love her. She can tell you of experiences in her work that will prove to you that Jesus still lives and that by His Holy Spirit He is performing miracles just as great as those two thousand years ago.

Who is this little lady? She is Mrs. Toyose Fuse, my assistant in my work among the women in Sendai, and has been working with me now for thirteen years. And by the help of God's Holy Spirit she has become a power for Jesus in this city. The love and confidence she has of the people here was proven when she left Sendai for her long journey to America. Over one hundred and fifty people were at the depot to bid her a fond farewell. Among this number were a large number of our leading city ladies and a number of prominent gentlemen.

The Men's Bible Class of St. Paul's Church, Reading, Pa., who support her, can well be proud to have such an one to represent them in the work of building up Christ's Kingdom in this land, where the harvest truly is ripe and ready to be garnered in. Mrs. Fuse, though, is doing her share. Hungry and thirsty souls are daily comforted and helped to find the peace and joy that this world can not give nor take away.

Mrs. Fuse is of noble birth. Her husband was a descendant of a feudal lord who ruled in a place north of Sendai called Yanaaizu.

Among the first souls that we had the privilege of leading to Jesus was Mr. Fuse, his sister, mother and grandmother. Mr. Fuse, after graduating from North Japan college, being exceedingly fond of art, prepared himself to teach art and later became professor of art in his mother school.

Mr. Fuse, after years of a very happy married life, took typhoid fever and died. He had been a loyal and consecrated

teacher and his death was a great loss to the school. But his dear wife was left with two little sons, and the dear old grandmother too had to look to her for support. Though Mr. Fuse was the descendant of a feudal lord, after the war of the Restoration, his family was left poor. But Mrs. Fuse bravely undertook the task, and God was with her daily guiding and helping her, for those who trust in Him shall never want. By faith and prayer she conquered. Her boys she educated in their father's school, North Japan College. Later on the oldest son took to art and now is an artist of fame. The younger son now, too, seems inclined that way. The mother is happy, oh, so happy, that she was able to bring up her boys to manhood and to have them believe in the dear Lord Jesus and put all their trust in Him.

This woman of faith and prayer will soon be in your midst for observation and study. God grant that her visit with you will prove a blessing to you and to us.

MRS. D. B. SCHNEDER.



MRS. TOYOSE FUSE

FOLLOWING THE DOLLAR

BY DR. J. P. MOORE

By which I mean not "Chasing the Dollar" in the ordinary sense of the phrase; not *getting*, but a method of *giving* the dollar in the support of Foreign Mission work. Years ago, while home on furlough, I went to New York and called on Dr. Robert E. Speer, the well-known Secretary of the Board of Foreign Missions of the Presbyterian Church. In asking him whether their board was pursuing any distinctive method by which to increase their contributions, his reply to my question was—that they got as many congregations, or Sunday Schools, as possible, to support individual missionaries. In support of this statement he took down a book from a shelf in which were recorded the names of all their missionaries in Japan, married and single. In going over this list, not a short one, he showed that all but one were supported in the way above mentioned. The one exception was that of the Rev. Dr. William Imbrie, of Tokyo. Because he was so widely and so well-known, a truly representative missionary, it was thought best not to limit his support to one congregation. Furthermore, it was recorded that in a number of cases of the married missionaries, the husband was supported by one congregation and the wife by another. Now this method is what I mean by "Following the Dollar." There is no doubt, whatever, people give more gladly and more liberally if they know where their money goes, and for whom it is used.

I am not able to say, just at this moment, how many of our own missionaries are supported according to this method. I know there are several, and it is a pity there are not more.

While in Philadelphia I attended, occasionally, a Presbyterian Church where not only on the folder, handed to the attendant, the names of Foreign and Home Missionaries, supported by the congregation, were recorded, but on the front wall of the church where all could see, the countries and the names of the Foreign Missionaries supported by that

congregation, were emblazoned; and in the prayer of the pastor these men and the women were specially remembered.

There are a number of congregations, Sunday Schools and individuals in our Church who support individual Japanese pastors and out-stations. This is true in our Japan Mission and I suppose is also true in the China Mission. As I know from my own experiences, in some cases we have met with difficulty, and there has been complaint and dissatisfaction because of a lack of regular correspondence between the pastor supported and the donors. To make this method satisfactory there must be contact established between the two, and this can be done only where there is regular correspondence between the parties concerned, and where information is steadily furnished to those who make the contribution. In case of the American Missionary there should be no difficulty in the way of such contact. With the native pastors and stations that are supported, there has been more or less of carelessness or forgetfulness in making report to the contributors. Hence dissatisfaction and complaints have arisen. This difficulty can be remedied, and in no other way, only as the missionary who is in charge of the district where these pastors and stations are located, either himself makes the report or gets the native pastors to write occasional letters. I myself plead guilty of having been a sinner in this respect. I know our honored secretary, the whole Board of Foreign Missions, as also the missionaries on the field, will be delighted if more of our congregations, besides their own home pastor, will also have a Foreign Mission pastor. A great blessing would follow not only to the work on the field, but by way of reflex influence, also upon the congregations that make the sacrifice. Let us therefore labor and pray for an increase of this kind of "Following the Dollar"—for a larger number of contributors of this kind to our Foreign Mission work.

Lansdale, Pa.

A PAGE OUT OF AN EVANGELISTIC MISSIONARY'S DIARY

By Mildred Bailey

THE life of an evangelistic missionary in China does not merely consist in preaching the Gospel. Many and varied are his or her experiences. Strangest of all duties with which I have met was one which recently devolved upon me.

A pupil in our Pei Deh Woman's School lost over two hundred dollars' worth of clothing, stolen from her while in the school. One of the women in our employ was suspected. She, together with a former pupil who was also implicated, was called to the school office where a little cross-examining was done. In the course of the inquiry we were invited to go to the home of these two women and search their trunks. Teacher, Miss Kung, and I and the loser of the clothing went with them. A not-too-careful search revealed several of the missing garments. Fearing that our suspects might try to escape, Miss Kung and I acted as guards, while the others went to a pawn shop nearby where more of the clothing was reported to be. Two hours passed and no word from our friends, while the suspect was becoming more uneasy and hard to control.

Finally on pretense of going on the street to buy some sweets for us, she got away, and although we followed to see that she did not escape, she secured some opium. We were with her every minute and did not notice her eating anything, but in a short time she announced that she had eaten opium and was going to die. By this time she was becoming almost violent, having called in her two sons and all her neighbors, who it was evident were hostile to us. Miss Kung and I were getting badly frightened, and although it was not cold weather, my teeth chattered needlessly.

We decided we would leave before we met with violence; but when we attempted to leave, many hands were laid on us, so that we were virtually held prisoners instead of the thief! Luckily a servant came, and we got word to him to send one of our evangelists to us. Upon the arrival of the evangelist, he learned that the woman had really swallowed opium. So we sent for the doctor, who soon came with all the necessary instruments and medicines. After much persuasion the woman came with the doctor to the hos-



TEACHERS AND STUDENTS IN GIRLS' SCHOOL, SHENCHOW, CHINA

pital, where by stimulants and exercise throughout the night, her life was saved. We who were complicated in this did not sleep much that night as it seemed doubtful if the woman would survive. Had she not survived, we would doubtless have been involved in a very unpleasant affair.

The outcome of the matter was that when the woman recovered from the effects of the opium she was arrested by the authorities and imprisoned in the city

jail. Although she was detained two months there, in the expectation that she would confess the entire theft, only a few of the stolen clothes were recovered.

This incident is not typical of our daily routine or of the kind of women Pei Deh Woman's School produces. On the other hand it is one of the unfortunate and sad cases with which, I suppose, we all meet.

LOOKING TO THE PATHS OF THE FUTURE

YOU'D love Huping if you saw it! Built on the ridge of a hill it commands a view in all directions. The view is both inspiring and suggestive. There is beauty both within and without the walls of her compound.

Within her walls are shaded paths, bordered by palms, and pines, camphor wood trees, oaks, junipers and other trees—paths leading to dreamy nooks, paths leading to cheerful, sunny homes; paths leading to chapel, recitation halls, and the athletic field; paths leading one to fragrant flower beds of lilies and roses, petunias, jasmine, chrysanthemums and what not.

Before her walls to the west lies the great blue shining Tung Ting Lake, dotted over with picturesque sampans, and junk—the great water path of Hunan. In summer its waters tumble and toss against the compound walls, ever alluring, ever beautiful whether in sunshine or moonlight, storm or mist. In winter its waters shrink away from the walls to a distance of over a mile, affording a luxuriant pasture land, and a scene of idyllic peace and contentment. Tung Ting—water path of Hunan, fascinating and useful, destined to a great future with the awakening of China!

To the north and east are hills, picturesque, silent, with winding paths leading to their summits and down again, seeming to trail off into nowhere. These hills though robbed of their large trees, are still colorful and full of beauty—in spring dotted over here and there with the delicate pink of the flowering peach, or the dainty white of the stunted pear tree (both of them scarcely more than shrubs!), and fragrant with daphne, and wild roses—in

winter, purple, and brown with tall grass which is cut down in patches by the ever busy searchers for fuel, so that they have alternately a smooth and a shaggy appearance. But what a great thing it would be if the narrow little paths leading to their summits were bordered with trees as the winding paths in Huping are. What a different future there would be for the people now dwelling at the foot of these hills if the heavy rains could be stored in the hills instead of washing pell mell down into the Tung Ting waters. Paths! "Re-forested hill-paths" for our Agricultural Department to dream about!

And what is there directly to the south of us? Rice paddies, and more hills, and—huddling against our southern wall—a tiny cluster of mud huts with thatched roofs. Picturesque from a distance these huts and the village "Main Street" may seem, but in reality they are woe-fully unsanitary and unwholesome. Vice, disease, filth, ignorance, idol-worship, poverty all infest the innermost corners of this village. Nothing restful, nothing uplifting greets the eye along this village path.

We look back upon Huping's trim walks and shaded paths, and we think of our students going out from this place of beauty into unwholesome, ungodly surroundings. Will some of this beauty travel along with them? Will trees grow up under the influence of their preaching? Will clean living and clean thinking, permeate their own lives and overflow to their fellowmen? Will the paths they build symbolize the truth and beauty and love of the Christ? Pray, that it may be so!

ANNUAL REPORT OF NORTH JAPAN COLLEGE

AMONG the outstanding events of the fortieth year of the history of North Japan College, the first is the erection of the long prayed-for, and worked-for and waited-for new College Building. The Building is approaching completion, and will be a joy to the school and an ornament to the city. The second event of special importance was the Kagawa meetings held last November. Never have the students and teachers of the institution been stirred religiously as they were then. And the influence of the meetings was such that it will abide. Many were baptized, and the proportion of Christians in the school is greater now than it has been for many years.

Another encouragement that has come to the institution has been the growing importance of the alumni in their various spheres of activity. The most conspicuous example is that of Mr. M. Sugiyama, the leader of the new Labor-Farmer Party in Japan. Mr. Sugiyama is a graduate of our Seminary, and Christianity is the soul of his leadership. Professor Hatai, considered an indispensable man both by the Imperial University in Sendai and Wistar Institute in Philadelphia, has been peculiarly honored by the Prince Regent. Dr. Hayasaka, until now assistant professor in the Imperial University in Sendai, has been made head professor of geology in the new Formosa Imperial University. He has an international reputation as a geologist. Mr. Y. Miura has been made head secretary of the Osaka Y. M. C. A., and Mr. T. Yuza is head of the Unemployment Division of the Social Welfare Bureau of the Department of Home Affairs. Others are becoming prominent in journalism, education, business and other walks of life.

In general throughout the year the work of the institution has been going steadily on fulfilling its mission educationally and spiritually. The Seminary has had about 30 students, a larger number than for many years past. The College has suffered as usual from its poor housing. The old temporary buildings have been even less comfortable than

before. Nevertheless the net result has been progress. The Academy has been going on very well. Teachers and students have done good work and lived a happy school life together. The Academy Dormitory continues in charge of a devoted monitor, who has already given over a dozen years of his life to taking care of the boys like a father.

The school year began last year with 32 students in the Seminary, 266 in the College, and 556 in the Academy, a total of 854. At commencement in March of this year 1 graduated from the Seminary; 39 from the College, comprising 7 from the Literary Course, 8 from the English Teachers' Course, and 24 from the Commercial Course, and 86 from the Academy. Total, 126. The Seminary graduate is already in charge of one of our fields near Tokyo; a few of the College graduates entered the Imperial University here, while most of the rest have found teaching or business positions. The total number of graduates, not counting any names twice, now stands at 1392. The number of Christians in the school at the close of 1925 was 383 out of a total of 819. The total number baptized during the school year was 145 students and 3 teachers.

The new school year begins with 565 in the Academy, 316 in the College and 28 in the Seminary, a total of 909.

The teaching staff numbers 70, 11 being part time teachers, and 4 being on leave of absence. There are 9 missionary teachers on the staff. A very good new professor has been secured during the year in the person of Professor K. Kakuda. He is a graduate of the school, has studied abroad, and is very deeply devoted to the Christian purpose of the institution. Of the 61 Japanese teachers 12 have studied abroad, 12 are graduates of Japanese Imperial universities, and 20 are graduates of North Japan College. Out of 59 regular teachers 46 are Christians.

The religious work of the school is carried on through the morning chapel services, with required attendance, through Bible teaching in the classroom

throughout the Academy and the College, through the school Y. M. C. A., the School Church and Sunday-school, voluntary Bible classes, and various occasional meetings, and much personal work. Great stress is laid upon efficient Bible teaching. The School Church has become a prominent factor in the religious life of the institution. Its membership now numbers 394 members. In addition to students and professors some city people also belong to the church. Both professors and students do much work in other churches and Sunday-schools. One of the conspicuous features of Christian activity in Sendai now is Prof. Kajiwara's remarkable Bible class held every Sunday morning in the Seminary Chapel.

This report would not be complete without the statement of a great need. It is the need of a College Chapel as soon as the College enters its new building. It was hoped that the Chapel could be erected together with the Main Building. But this was not possible. The only alternative is to remove our old temporary structure to the new ground, with the

knowledge that it will be very unsatisfactory, and deleterious to the religious life of the College. May friends in the home Church come to the rescue soon. Another need is that of a young man from the Home Church to act as director of the religious and social activities of the students. There will be a large field for usefulness here after the College is established in its new plant.

Finally, an event to which students, teachers and alumni look forward with much interest is the celebration of the Fortieth Anniversary of North Japan College in October. The New College Building is to be dedicated at the same time. Already we have the promise of the presence at the occasion of both founders, namely, Rev. M. Oshikawa and Dr. William E. Hoy.

Ever grateful for the continued confidence and support of the Board of Foreign Missions and of the Home Church, this report is

Respectfully submitted,

D. B. SCHNEIDER.

EDUCATING CHILDREN FOR PEACE

Dramatically Mrs. Henry W. Peabody, chairman of the Central Committee on the United Study of Foreign Missions, at the Chautauqua Conference on International Relations from the Christian Viewpoint under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches, declared that the way to international friendship and goodwill between nations lies through the children of all nations. Education in peace is the first step, she said.

"What can we do to educate our children in the way of peace?" asked Mrs. Peabody. "First of all we must establish peace in our own hearts.

"As Christians we must do this, for the only possible international friendship came down to us by way of the cross of Christ. All the known nations of the world were represented in the coming of the Christ Child; Europe was there through the Roman Ruler; Asia through the Wise Men of Persia or India;

Israel through Mary of the line of David; and Africa was the haven to which the young child was taken for safety.

"Heaven itself joined with the song of the angels in the coming of the Savior of the world. 'Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day a savior who is Christ the Lord. Glory to God in the Highest and on earth peace, good will toward men,' or as it should read, 'to men of good will.'

"Through His ministry He reached men and women of every kind with no discrimination against any race, and after His resurrection came the great commission which His Church is endeavoring to obey in the preaching of the Gospel to all nations, a Gospel of peace and good will. If this Gospel is to be preached it cannot go hand in hand with war. We must inevitably take our choice and if we choose peace we must see that our children are trained in the way of peace."

THE FIRST COMMENCEMENT OF THE AMERICAN SCHOOL FOR BOYS IN BAGHDAD

BY REV. CALVIN K. STAUDT, PH. D.

The ancient glories of Baghdad, when the intellectual life of the world was centered in her, echoed and re-echoed in the first commencement of the American School for Boys in Baghdad. The day on which the graduating exercises were held is a day of the greatest importance to the United Mission in Mesopotamia, a day, too, that will ever remain fresh in the minds of those who attended the exercises. It was a unique commencement, wonderful in every way—a commencement which would have been a credit to any institution whether in America or on the mission field. Graduating exercises were held in the summer of 1926 all over the world, where more people were in attendance, where the roll of the graduating class was longer and where the diplomas given certified to a higher scholarship; but I doubt, whether many, if any, were more significant in appraising the things accomplished within a year, more promising for the future and more far-reaching in international bearings.

It was a real American commencement with an Oriental setting; was flavored with the fascination of the East; and

was apropos for the romantic city of the Arabian Nights. The program was printed and the exercises held in two languages—English and Arabic—and the audience was nine-tenths Oriental. A sea of turbushes and the flowing robes of sheikhs added color to the occasion. The exercises were held in the large and beautiful court of our house, which is also the school. At one end of the court a temporary platform was erected. Entering the house one would have thought a palm grove had been cut down to beautify the place; while the natural beauty of the garden in the middle of the court, with its roses and blooming oleanders, its orange, olive and palm trees, added to the charm and beauty of the place. Withal Baghdad had given up its choicest flowers in love and appreciation for the school. All this made the court of the house look like a fairy land.

To have held these graduating exercises in a building, as we do in America, or even in a big tent, as is done in Egypt and Persia, would have seemed out of place in the ancient city of the Abbasides. It is in the court of a house, where



STUDENTS OF
AMERICAN
SCHOOL
FOR BOYS
IN
BAGHDAD
DRAMATIZING
"A COFFEE
HOUSE
SCENE"

great weddings are held and great social functions are staged, that a school commencement finds its appropriate setting.

If a picture had been taken from an aeroplane, after the people had gathered, this is what it would have shown inside the canyon walls of the house. On an elevation facing the audience sat the teachers and speakers. To the left were the nine graduates who were receiving their diplomas from the High School, all neatly groomed and dressed in white suits. Along the farther wall to the right sat fourteen boys who were promoted from the Primary School to the High School. Close to the front, under a large balcony, with a ceiling fan revolving above them, were placed the distinguished guests. The greater part of the audience filled the open court below, while the students crowded the balconies. Altogether there were 400 present, all having been admitted by invitation.

It is worth recording that this commencement was held at the end of the first year of the existence of the school. Few schools can point to an achievement like this. Our nine graduates did the equivalent of the highest class in an up-to-date American High School. Three of these graduates will continue their studies in the American University of Beirut and were admitted, without examination, into the Freshman class. Technically the school as an American School has been in existence for only a year, but practically its operation is two years. A year ago the school was operating under a local permit.

The occasion was marked by an impressive dignity and solemnity. Everything went with speed and was done with a dispatch so contrary to the Oriental way of doing things that the affair was a pleasant surprise to all who attended. Music of a high order was furnished by a Russian orchestra. Promptly at six o'clock the faculty, the speakers and the members of the graduating class, marching to the rhythm of music, were led by a Sayyid, a descendant of the Prophet, to their appointed places in front. The exercises began and ended with prayer, the Rev. F. J. Barny, of the United Mission, giving the invocation.

Six orations were given by the graduates and these were listened to with absorbing interest, each orator being vigorously applauded. Such subjects as education, industry, future equipment, self-reliance and social justice were dealt with, and these students were, indeed, a great credit to the school.

Then, we were greatly honored in having on our program Jamil Zahawy, who is an international figure. He is one of the great poets of the Arab world, known and honored not only in Baghdad, but also in Syria and Egypt. He was formerly a teacher of philosophy in Constantinople, and is now a senator or a member of the Upper House in the parliament of the new government of Iraq. He was asked by King Faisal to be the court poet, but refused on the ground that this might hamper his freedom in creating verse. This famous poet, philosopher and statesman took the time and pains to write a special poem for our commencement, in which he expressed lofty sentiments and high ideals and in many a verse gave high praises to our school. Besides, the poem was read with such animation that the poet was applauded for his sentiments at the end of almost every sentence. The entire poem was printed in the leading newspaper of the city and a full account of the exercises appeared in all the city papers.

More significant still, through this first commencement of the American School for Boys in Baghdad, fine feelings and an international good will were created. The audience was cosmopolitan, and the affair did much to break down any prejudices that might have existed against the new mission in Mesopotamia. Our most distinguished guest was His Excellency Sir Henry Dobbs, the High Commissioner of Iraq. He both graced the occasion and added influence by his presence. With him were also other officials, representatives of the English government. The senior chaplain of the Royal Air Force, Wing Commander the Rev. W. T. Rees, pronounced the benediction. Consuls of other countries were also present.

Members of the Iraq government—Moslems in religion—were kind enough

also to respond to our invitations. Cabinet members or Ministers of State, including the Minister of Education, a Shiah Moslem, gave sanction to the affair by their presence and interest. Not less than twenty members of the Meglis or the Parliament of Iraq sat under the balcony reserved for distinguished guests. All these at the close of the exercises profusely congratulated me and thanked me for opening this school. Their

thoughts were articulated by Zahawy, finding an expression in his beautiful poem, especially in these lines—freely translated: "Once Baghdad held the torch of learning, but the light was dimmed, and you men from the West have come to lead us again into the ways of learning." Could a greater tribute have been given by a Moslem to a Christian institution? Could a commencement have been more wonderful and replete with significance?

A HOPEFUL OUTLOOK

Much could be said regarding the changing conditions in our Missions in Japan, China and Mesopotamia. There never was a time when our faithful missionaries could do more effective work than now. They are the messengers of peace and the ambassadors of good-will to the people in these nations. In our Japan Mission the growth in church membership is slow, but steady and healthy. The quality of workers compares favorably with those in our home ministry. North Japan College and Miyagi College have been going steadily forward educationally and spiritually. The great need now is a college chapel, and we fervently hope with Dr. Schneider that some liberal heart will provide the means for this building. It will prove an abiding memorial to any name in our Church.

The work in China has had to contend with two major forces—famine and war—with their privation and suffering, and the minor forces of fire and the anti-Christian movement. So the ministry of mercy has been a large part of the work of our missionaries at both the Yochow and the Shenchow stations. The Zierner Girls' School is an Honor School in the eyes of the Hunan Union Educational Association. The past year has been most fruitful for Huping Christian College. The new buildings are an absolute necessity if the institution is to grow. Our Eastview Boys' School and Girls' School at Shenchow are developing a stable Christian citizenship and loyal leaders in the cause of truth and righteousness. We are glad to report the ordination of the first of our pastors to the gospel ministry and one of our outstations as an inde-

pendent organization. The hospitals are ministering to many sick soldiers and this is one way for the Gospel of Mercy to make itself felt in the hearts of the "Remember that the growing Church of Christ in China is part of the great worldwide movement Christward and Godward"; and Miss Bailey says, "We covet your prayers for the coming year, and thank God for the privilege of serving in this needy field."

Only encouraging words come from Dr. and Mrs. Calvin K. Staudt and Mrs. Persis S. Lentz regarding the school work at Baghdad, Iraq. Most interesting is the account of the first Commencement held on June 28th. The program was carried out with splendid effect. A Russian orchestra furnished the music and a male quartette from the Hinaidi Encampment sang "The Hallelujah Chorus" and other selections. Mrs. Staudt writes, "Thus has ended a great year; rich in work, rich in everything but that which we greatly need to touch even sparingly the widening horizons—money. That too we feel confident will come."

In presenting this Annual Statement to the Reverend Synods we do so with grateful appreciation of what our pastors and people are doing for their Missions, and with heartfelt thanks to the Lord for His help in every time of need.

Note: The Board of Foreign Missions extends a most cordial invitation to all pastors and members who will visit Philadelphia during the Sesqui-Centennial to call at Room 310 in the Schaff Building, 1505 Race street.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

1886

Fortieth Anniversary
Miyagi College

1926



REV. ALLEN K. FAUST, PH. D.
President.
Miyagi College



MISS KATE I. HANSEN
Acting President During Dr. Faust's
Furlough

HOW IT BEGAN

JUST forty years ago, at about this time, one of the little coasting steamers that were the most common means of communication between Tokyo and the North, as it went rolling and pitching on its two-hundred-mile voyage, was carrying two strange passengers. When it came to anchor in the peaceful, if malodorous,

harbor of the fishing village of Shiogama, among the crowd of Japanese in kimono, many with faces still "pale-green," as they say, from the "sickness of the sea," there appeared an unheard-of sight—two American women, in the voluminous dress of the period, a dress as strange to our eyes as to those of that curious crowd.

Two American women, apparently without husbands.—What could they be doing in this remote region?

Down south, in the treaty ports of Tokyo, Yokohama and Kobe, where the Westerners had for some years been permitted to live in segregated settlements, some of this crowd had become accustomed to seeing these queer figures. Western women were there with their husbands, merchants, diplomats, missionaries. There were even a few unmarried ones, engaged in the strange and surely quite useless task of giving a higher education to Japanese girls, who were already highly, perhaps too highly, favored by being permitted to attend, along with their brothers, the recently established public primary schools.

Of course, this crowd had seen plenty of innovations in the last few years. The whole feudal system had been overturned. Ministers and Parliament had replaced feudal lords and two-sworded samurai. Railroads were being built down South. German officers were organizing the army in the latest German fashion. There was a new Constitution that, among other privileges, granted religious freedom to everybody, even to the despised sect of Christians. The government, which for hundreds of years had forbidden Japanese to leave the country, on pain of death, was now sending scores of young men abroad to learn Western science and ways of living. New treaties had been made, permitting Westerners to live anywhere in Japan, a new system of Europeanized

schools, with high school, college and university, was bringing the Western learning to boys in Japan. These were probably all good things. But higher education for mere girls? Was that not going a bit too far?

Meanwhile, the two new arrivals, with those who had come to meet them, were jolting in jinrikishas along the twelve miles or so of country road to the old feudal city of Sendai. For they were Miss Poorbaugh and Miss Ault, and their errand has become historic in the Reformed Church and in North Japan. With the true spirit of those undaunted pioneers who, on foot, on horseback, in covered wagons, through toils and dangers uncounted and unaccountable, had pushed forward and ever forward into the unknown regions and won them for America, these pioneers of Christian education left their homes and their accustomed lives for a country unknown to them, there to begin the task of winning for their Heavenly Leader and Master the women of North Japan.

On September 18th, forty years ago, in two little Japanese houses rented by the new mission of the Reformed Church, with a handful of young Japanese girls, with the consent and good wishes of a few forward-looking Japanese officials and others, they founded in faith the first higher school for girls north of Tokyo, the great pioneer school that now, as Miyagi College, is celebrating its fortieth anniversary.

WHY IT GREW

No business grows by itself. It needs capital, brains, endless work. As we review the remarkable progress of Miyagi College we need to remember that not one step of that progress just happened. Back of the school has always been capital, material and spiritual, from friends all over the Reformed Church, and especially in the Woman's Missionary Societies. Back of it have been the brains of a group of men and women with constructive imagination and the pioneer spirit, able to see new conditions, to seize new opportunities, and to maintain the school in its

position of leadership. Back of it has been also the patient, faithful, tireless work of many teachers, Japanese and American.

It is not easy for an able American teacher to give up an excellent position at home with many possibilities for advancement, for one in an unknown foreign country, at a salary of half or less. Neither is it easy for an ambitious Japanese, able to hold a position in a government school, with good salary and much social prestige, to choose to remain in a private Christian school, some-

times at a lower salary, always exposed to insinuations of disloyalty, lack of patriotism, and the like, from anti-Christians. But the Miyagi College faculty has always had many members who have made the sacrifice, with such interest and enthusiasm for the work as to make them forget that it has been a sacrifice at all.

However, capital has often been inadequate, brains have failed to solve puzzling problems, the most devoted workers have

made serious mistakes. Surely back of everything has been nothing less than the grace and guidance of God, supplying deficiencies, quickening brains, overruling mistakes, making this work, which we believe to be His work, go forward. With humble gratitude to Him, remembering all of sacrifice and struggle that lie behind the outer record, let us recall, as Miyagi College is recalling, some events of her history.

THE FRAME SCHOOL-HOUSE

The little Japanese houses were replaced in 1888 by a two-story frame building, on the present site, containing both classrooms and dormitory, a very elegant building in the Sendai of that day. The school was organized as a high-school, with a three-year preparatory course for graduates of four-year primary schools. Miss Poorbaugh returned to America, Miss Ault became Mrs. Hoy, Dr. Moore acted as Principal for one year. One after another new workers came, including Misses Rohrbaugh, Zurfluh, Hallowell, Weidner and Powell.

Students began to come in increasing numbers. The best families of Sendai began sending their daughters. Few remained long enough to graduate, because of early marriages, but to this day new evidence of the school's influence upon them keeps coming up to cheer the present workers.

The Governor of Formosa brings his granddaughter to be educated—their

grandmother was in a class of Miss Poorbaugh. A girl from a military family enters the College, with a strong bias toward Christianity—her mother was in the school for just a little while. Apparently buried for many years, the Christian influence is showing itself in the new generation.

Some, however, did graduate. The first Commencement was in 1893, with four graduates. Among the graduates from the old frame school-house are Mrs. Kurosawa, a mainstay of the Kanda Church; Mrs. Nagashima, evangelistic worker; Mrs. Sasao, wife of Dr. Sasao, of North Japan College; Mrs. Sayanagi, widow of a Governor; Mrs. Hikaru, wife of a Tokyo pastor; Mrs. Akaboshi, widow of an evangelist and herself a Bible woman, and Miss Harada, class teacher of the English course in Miyagi College, the senior member of the whole faculty in point of years of service.

THE FIRE AND ITS CONSEQUENCES

This first period of prosperity was brought to an abrupt end in March, 1902, when the school was totally destroyed by fire. It was not until twenty years afterward that this city of over a hundred thousand could boast a water system, and fires were common.

School was closed, to be soon reopened in a building formerly belonging to the Daimyo of Sendai, and used by him, some said, as a barn. The picturesque, ramshackle old structure was torn down only this spring to make way for street-car tracks.

Conditions had changed during these sixteen years. High schools for girls, that queer innovation, were now being established everywhere by the government. Sendai had not been left out. All classes of parents were beginning to think of a high school education for their girls. The old frame school-house was already too small. Hence the school, in rebuilding, planned for a high school of 200, beside the preparatory classes. More ground was bought. The present dormitory and high school buildings were erected in 1903-4, under the direct super-

vision of Dr. Lampe. The dormitory is frame, and houses about ninety girls. The high school building is solid brick. Until the last few years, when fireproof steel and concrete buildings have gone up in

Sendai, this high school building was about the finest in the city, a constant object-lesson to the holders of the old belief. "anything is good enough for girls."

HOW THE SCHOOL GREW



FIRST BUILDINGS, 1886



"THE FRAME SCHOOL HOUSE," 1888



FIRST RECITATION HALL (HIGH SCHOOL), 1903-04



SECOND RECITATION HALL (COLLEGE), 1917-18, AND VORNHOLT MEMORIAL
(AT LEFT), 1926

Erected under the supervision of Misses Hansen and Lindsey

PROGRESS AND PROBLEMS OF THE HIGH SCHOOL

As always, progress meant changes. The intimate "home school" had become an institution, with a whole new set of problems. Government schools were pushing forward. The Christian schools no longer had a monopoly. With all the weight of government prestige, as well as anti-Christian prejudice against them, they were entering a difficult period. Many of them, not realizing the new conditions, were going on quite satisfied with their methods, equipment and

courses of ten or fifteen years' standing. While their Christian influence has never been questioned, most of them needed higher educational standards.

Principals during this period were Misses Zurfluh and Weidner and Dr. Miller, and new teachers were Misses Lindsey and the writer, now the senior members in point of years of service on the missionary faculty, and Misses Brick, Leader and Schultz. The record from 1907 is that of an eye-witness.

The most vexing of all questions was that of government recognition. The government, endeavoring to fix a standard for girls' schools, had decided that only graduates of their own schools, or of schools officially recognized by them as of equal grade, were eligible to teachers' examinations or to entrance into the only higher schools for girls, the normal training schools. There was a widespread belief among Christian schools that this recognition would involve giving up the right to teach the Bible in the schools, because government schools were officially forbidden to give religious instruction. To many, seeking government recognition meant being disloyal to the very purpose for which they were giving their lives. Naturally, feeling ran high. Yet the number of students applying for admission began to show a sharp decrease. Something had to be done.

For some years, Miyagi Girls' School worked on the revision of the high school course. The preparatory course was dropped. Then, with a course and equipment we believed superior to that of any government school in Sendai, we applied for recognition. In our constitution the first article read, "It is the purpose of this school to give to young women an education of high school grade, based on the principles of Christianity." In the list of required subjects, the first item in every class was, "Bible, 4 periods weekly." In 1911 recognition was granted unconditionally, and to this day there has been no interference with Bible instruction. Our school was one of the first in Japan to receive this recognition. Now practically every Christian high school has it as a matter of course.

With no radical changes the high school

has continued. It is popular in Sendai. Were it not for the space limit, the fixed number of 200 would be indefinitely multiplied. Every year, beginning soon after 1911, a competitive entrance examination has been necessary. Sometimes as many as 300 little girls have applied for entrance, while only 50 can be admitted.

These girls do not pass through school without accepting the "one thing needful." Ninety-five per cent of the high school alumnæ are baptized Christians. Among them are Bible women, teachers, doctors, kindergartners and the like, but the majority are home-makers. As wives of business men, teachers, doctors, governors, farmers, judges, Christian pastors, in widely different circumstances, they are holding up Christian standards. Every year some of their daughters are entering the high school. It is scarcely possible to visit any town in North Japan without meeting some "grandchildren of Miyagi Jo Gakko," children who are having the inestimable privilege of being brought up by Christian mothers.



A GRANDSON OF MIYAGI COLLEGE
Son of Miss Hansen's Prize Pupil in
Music. Notice the Child's Hands

BEGINNING OF THE COLLEGE

The pioneer spirit never stops advancing. The high school was well established. What next?

Down South, in Kobe, Kyoto, Yokohama and Tokyo, several Christian girls' schools had so-called "higher departments" of from two to four years. These were very much specialized. They prepared for Bible women's work, or trained English teachers, or gave advanced courses in sewing and cooking. One, Kobe College, trained music teachers. Was there not need for such work in the North also?

Since 1900 there had been a little post-graduate instruction each week for high school graduates, who, after a year, were sent into the country as Bible women. This preparation was growing painfully inadequate.

Then it was becoming the fashion in Sendai for high school graduates to spend a year or two in sewing school before marriage. Sendai sewing schools were non-Christian or anti-Christian. Why not keep our girls in a Christian school somewhat longer? Domestic science work began in 1912 as a three-year course. It proved unpopular, because Sendai parents were not yet ready to defer their daughters' marriages for three years. It dwindled and almost disappeared.

Just at this time, in 1913, occurred an event most fortunate for the development of the school—the appointment as Principal of the Rev. Allen K. Faust, Ph.D., an experienced educator, a writer on religious and sociological subjects. An eloquent speaker in Japanese, he was eminently fitted for the task. Miyagi College-to-be had now its first requisite, a thoroughly qualified head.

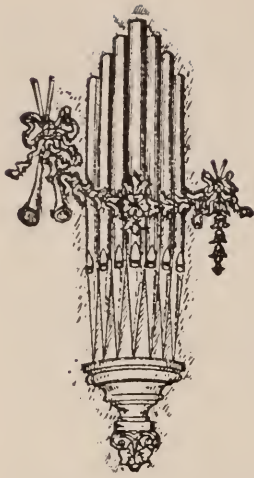
The next few years saw the four college courses growing into their present form. The old Bible post-graduate year became in 1916 an efficient two-year training course for Christian workers, with Miss Brick as its first head and Dr. Faust giving it much of his teaching time. The domestic science course, reduced in 1916 to two years and made strictly practical, still failed to attract many of our own alumnae, but unexpectedly began to draw large numbers of graduates of government high-schools, including many daughters of wealthy, conservative families, not at all interested in Christianity, but deeply interested in "Christian" cooking. Two years was a short time to win such girls, and scarcely half were baptized before graduation. Nevertheless, some beautiful Christian women have come from this course and are carrying the "Good News" into families difficult to reach in any other way.

A NEW FIELD

All this time a new opportunity was coming on—that of teaching English in girls' schools. Not only in cities, like Sendai, but all through the country towns, the government had been starting girls' high schools. Nearly all studied English. Soon, in even small towns, there were many more girls in each high school than in our own. Could the Christian forces not do something for them? Our answer was the organization in 1915 of the English Higher Course, for training teachers under the leadership of Miss Lindsey, the present Dean, assisted soon after by

Misses Seymour and Lola Lindsey. From the beginning, the standards of scholarship were so high as to attract intellectual girls. While the numbers were small for several years, every graduate was in demand as a teacher. One of these early graduates, after passing the government examination for English teachers' license with the highest grade in Japan, taught in the Peeresses' School, with Imperial Princesses among her pupils. Without exception, these early graduates were Christians.

WHY MUSIC?

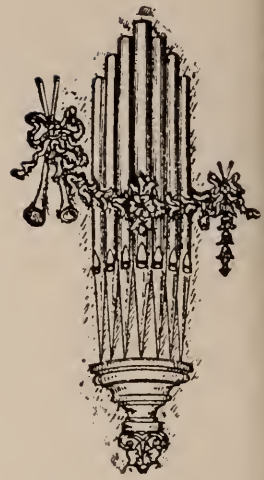


Music, as we Westerners understand it, began with the Christian Church. So music in Japan began with Christian missions. It is said to have been a woman missionary who, by teaching the first Japanese youth to sing the major scale, demonstrated that the Japanese throat was not, as some had maintained, incapable of producing the notes of Western music. Every Christian school has from the beginning taught music as an indispensable aid to the understanding and expression of the Christian religion. Non-Christian

religion means pessimism. So does their music. A Japanese Christian once remarked concerning a certain Japanese tune, "When I hear tunes like that, I just want to go off and die." Christian hymns, with their ringing major tunes, have been for countless thousands the first means of expressing their new conceptions of the goodness of God and the hope of the Christian.

Not that the musician from the West would recognize any beauty in their singing if he or she could have dropped into a preaching place forty, twenty, even ten years ago. Wheezy baby organs, played with one finger; strident voices; time and intervals so wrong that the tune was often unrecognizable—truly it would be a very spiritually minded musician who could get at the deep meaning back of the discordant sounds.

The Christian schools did better, but not overmuch better. Such as they were, their attainments seemed great to the people. Then the government called trained teachers from the West, put Western music in all its normal schools, and, in a short time, made Western singing and piano or organ required subjects in all its girls' schools, and to a certain extent in boys' schools also. Purely Japanese music was dropped. Again the Christian schools had lost their monopoly. One of the writer's first shocks in Japan was to find that, while both the Sendai government school and our own were doing the very simplest kind of music, the government school was doing it the better of the two. Another was to hear the "hymn-singing voice" disparagingly spoken of by Japanese educators, and hymn-singing as done



in the Sunday Schools rated by them as a disadvantage in the study of music. It was high time for the Christian schools to move, and ours began. It was uphill work for years, and not at all romantic, this basic task of developing a real consciousness of the intervals of the major scale. Two-thirds of the new students could not hear the difference between a true *mi* and a flat one, and could not hear the tone *ti* at all. Hymns that stressed these intervals were almost impossible to teach. However, progress was made. In time the high school was not only showing great improvement but was influencing the churches and Sunday schools.

But there were no trained Japanese teachers to help, and no training school from which to draw them, for the government training school could not supply the demand, and it naturally ignored sacred music. Informal courses for music tutors just out of high school were begun by the writer eighteen years ago. They grew in scope and the three-year Higher Course in Music was formally organized in 1916, the first class being ready to graduate the next year. Mrs. Seiple, a trained soprano, helped from the first. The entrance requirements were made so high that for a long time the number of graduates scarcely sufficed for the demands of our own school. The development did, however, set a new musical standard for Sendai. It also did its full share toward bringing about that change in church music which made the Secretary of the Christian Literature Society, who had visited schools all over Japan, exclaim recently, "Such church music is impossible anywhere in Japan outside of Sendai."

THE SECOND RECITATION HALL

Obviously, all these new collegiate courses needed room. Also, the science accommodations in the high school were below requirements. After a period of waiting, involving much crowding of classes, we were enabled, by the gifts of the Woman's Missionary Societies, to erect the Second Recitation Hall, now known as the College Building. It is of

brick veneer, solid brick being by this time beyond our means. It contains a chapel seating 200, a domestic science kitchen, a science laboratory, a lecture room, an etiquette room, a number of practice rooms and six class rooms. We thought it would be quite sufficient to house the small College classes for a good many years.

NEW INTEREST AND A NEW NAME

Japan is the land of sudden changes. About five years ago there began a sudden development of general interest in college education for women. Up to that time collegiate courses had so few students that in Tokyo the Christian schools had just merged all their college departments into one union college which was supposed to accommodate all the graduates of their high schools who would wish to attend. The promoters of this college had even urged schools like our own, two hundred miles away, to abandon collegiate work and unite with them.

Then, all at once, graduates of government high schools began to flock to Christian collegiate courses. They had come to desire college work and there was nowhere else to get it. Schools had to resort to competitive entrance examinations, that bane of the Japanese students' life. Our Domestic Science entering class, limited to thirty-five, was the first to find this examination necessary. Then followed the English Preparatory and the first-year English classes, limited to twenty and twenty-five, respectively. This year, the Music Preparatory class, limited to ten, submitted to the same necessity.

Miyagi Girls' School awoke to the fact that there were as many students in the collegiate courses as in the high school. It was no longer a school for little girls, but for young women. Its name had become misleading. We asked and obtained permission from the Board of Foreign Missions to change it. Miyagi Girls' School became Miyagi College; its principal became the President. The Japanese name, Miyagi Jo Gakko, was retained, *Gakko* meaning any kind of a school, from primary school to university, and *Jo* meaning both girls and women.

Meanwhile, collegiate courses for women are springing up everywhere. Four other Sendai schools now have them, one Christian school, one private vocational and two government. As much as four hundred miles north of Sendai, on another island, the Presbyterians are establishing one. The South is full of them. A large and determined national organization of Japanese women is pushing its demands for absolutely equal educational opportunities for women and men. College education for women has come to stay. Leadership is passing from the high school to the college graduate.

THE VORNHOLT EXTENSION

It very soon became apparent that the new Second Recitation Hall was already outgrown. Even more important, the Bible Course, the heart of the school, housed in its old quarters in the Bible Course Dormitory, was not sharing in the general prosperity. To provide for these students quarters worthy of the dignity of the course, as well as to increase the gen-

eral college accommodations, we began again to ask for funds for building. Seven years after the erection of the College building, the Woman's Missionary Societies again came to the rescue. As acting President, the writer was again, during the furlough of Dr. Faust, given the responsibility of building. The task would have been impossible without the

daily help and advice of the Building Committee, consisting of Deans Ichimi and Lindsey and Mr. Nicodemus.

The operations included the removal of the Bible Course Dormitory, alterations in the high school dormitory, the remodeling of the interior of the College building, installation of steam heat in the high school building, enlargement of the College Chapel, and the erection of an addition almost as large as the College building itself. This was named the Vornholt Extension, in honor of the beloved young teacher, Mary Vornholt, who gave her life, six years ago, in the service of the school. It was dedicated on Commencement Day of this year, March 23, and contains a library, a basement gymnasium, a Student Activities room, modern toilets and lavatories, class rooms for the Bible and English Courses and several administrative offices and other small rooms.



ERECTING THE SCAFFOLDING FOR
VORNHOLT MEMORIAL

THE COLLEGE COURSES TODAY

Every College course is flourishing. The Bible course, extended now to three years, is attracting not only our own high school graduates, but those of other Christian high schools, as well as government

school girls. Will that course, too, be driven to competitive entrance examinations? It is not impossible. Meanwhile, the graduates are doing, as they have done in the past, the bulk of the organized



LIBRARY
IN
COLLEGE
BUILDING

Women's Evangelistic work under our mission. There are always several applications from pastors and churches for every one of them.

Every student teaches in two Sunday schools, the school Sunday school in the morning, run entirely by the Bible Course, and various afternoon ones. In the latter, and in many other morning ones, students from other courses take part. Miyagi College students thus teach in or conduct fifteen Sunday schools every Sunday.

The Domestic Science course has again been lengthened to three years. As a result of a questionnaire sent to all the graduates, the new course lays more emphasis on cultural subjects, such as history, sociology, music and English, and is thus more of a college and less of a manual training course. In this questionnaire, in response to the inquiry, "Which of your studies has helped you most in your life out in the world?" Bible was the subject named most often even by those who had not been baptized. In the first graduating class from the three-year course, this March, there was a notable increase in the proportion of Christians.

The English course is now the largest in the College and attracts the very brightest among the hundreds of government high school graduates in Sendai and the North, as well as some of the best of our own. The former class are often actively

opposed to Christianity and are generally very critical. However, during their four years' course, the great majority become not only Christians, but very strong ones. Graduates of this course are holding numerous teaching positions in both government and Christian high schools all over North Japan, multiplying many-fold the Christian influence of Miyagi College. A good example is Miss Yasuda, teacher in the government high school in the prefectural capital city of Fukushima, and a most active church member and Sunday school worker under Pastor Jo, well known to many OUTLOOK OF MISSIONS readers.

Music in Japan has made phenomenal strides during the past five years, and our Music course has made even greater. The only one north of Tokyo, its graduates are in such demand as teachers that as many as ten applications have been received from high schools for one girl.

The Sendai public is now both critical and appreciative. When Miyagi College, this year, with Miss Hoffheins as conductor, presented for the first time in the history of Japan, the whole of a difficult standard oratorio, "Saint Paul," with an exclusively Japanese chorus, the large audiences of college and university professors and students and of Sendai citizens were capable of appreciating it. Mendelssohn's noble music, portraying what many of them knew or had experi-



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FOUR
GRADUATES
AND
CHILDREN—
BIBLE
WOMAN,
TWO
KINDERGART-
NERS AND
PASTOR'S
WIFE



enced, the changing of a violent opponent into a devoted follower of Christ, certainly had a powerful influence.

In this new, discriminating love of music by the Japanese public lies one of the unique opportunities of Miyagi College to extend her religious influence. Even music not recognized in a Christian country as distinctively Christian has very strong religious meaning. The most determined opponent of Christianity who ever entered the Music Course attributed her conversion to the study of the Beet-

hoven sonatas. The finest compliment the writer ever received was from a Japanese farmer, an "inquirer," who had never before heard a piano, and who, after hearing a Beethoven sonata, said, "It makes me want to pray!"

It is not strange that the Music Course has never yet had a non-Christian graduate, ranking in this respect with the Bible course, and that without exception every graduate and every upper class student is using or has used her music in the service of the Church or Sunday School.

STUDENT ACTIVITIES

Practically every student in both college and high school belongs to two student organizations—the "Koyukwai" or general Student Activities Association and the Y. W. C. A. The former has Athletic, Literary and Music departments. Each gives one large public performance annually, the Athletic one being an all-day "Outdoor Meet"; the Literary, an evening program, generally including a Shakespeare play, and the Music, an oratorio.

The Y. W. C. A. carries on much personal religious work, conducts prayer-meetings and very actively assists in special evangelistic meetings. The Y. W. C. A. choir furnishes music for those meetings. The Social Service department conducts a night school for business girls, started by a former faculty adviser, Miss Nau, and teaches Bible, English, music and fancy work. The Social department takes care of six Rainbow Clubs of about twenty girls each, from the three lower classes of the high school. Each is led by older Y. W. C. A. girls and develops its members spiritually, physically, mentally and socially.

The department clubs, Domestic Science, English and Music, hold more or less regular business and social meetings, the English club often presenting English programs, to which the whole school is invited.

The Miyagi College chorus, of eighty or more voices, contains all the students of the Music course and the very best singers from the other College courses and from the two upper classes in the high school. It meets weekly and learns one oratorio each year—Gaul's "Ruth," "The Holy City," "St. Paul," and now "The Messiah." Miss Weed, Mrs. Seiple and Miss Hoffheins have directed it, with Misses Nau, Louise Bolliger and Schneder as accompanists.



SECOND YEAR HIGH SCHOOL GIRLS
READY FOR GYM

NEEDS

A living school is never without needs. Here are two of the most pressing ones:

1. A College dormitory, and land for the same. The campus will not hold another dormitory. It is not good for little girls of thirteen and college women of twenty or over to be in the same dormitory under the same rules. The present dormitory was built for a school of 200, and the present number is 500. A dormitory is the best investment that can be made for the religious progress of the school, 85 per cent of the dormitory students being baptized Christians, as against 30 per cent of the day students.

2. An auditorium. The school has now no room which will accommodate com-

fortably the faculty and student body alone, not to speak of guests. Union chapel is a painful affair, with a hundred or more students crowded into side class rooms, where seeing and hearing are difficult, sometimes impossible. For union religious meetings and other school affairs, for public meetings, concerts and entertainments, an auditorium is absolutely necessary. Until that is obtained Miyagi College must continue to lose valuable opportunities for influencing both her own students and the public of Sendai.

The alumnae are working on the problem. What can her friends in America do, this anniversary year, to supply these needs?

THE FORTIETH ANNIVERSARY

Founder's Day, the 18th of September, is the real anniversary, but in order to allow time for preparations worthy of the importance of the occasion, the celebration has been postponed to October 20-23. These preparations will be pushed with double enthusiasm when it is known that the celebrations are to be honored by the presence of the President of the Board of Foreign Missions, Dr. C. E. Creitz, Mrs. Creitz and the President of the Woman's Missionary Society of General Synod, Mrs. Irene A. Anewalt. They will receive the heartiest of welcomes from President and Mrs. Faust, from Dean Ichimi, of the high school, and the twenty-nine Japanese teachers, from the acting Deans of the Bible, English and

Music courses, Misses Schneder, Bolliger and Weed, and from the other American teachers on the field, Mrs. Seiple and Misses DeChant, Suess and Wilson.

The program as planned up to the present is as follows:

October 20—

Formal Anniversary Exercises.

Reception.

Refreshments.

Concert, Music Department.

October 21—

Outdoor Athletic Meet.

Alumnæ Day.

October 22—

Literary Anniversary Program.

October 23—

Alumnæ Bazaar.

A GREAT PIONEER SCHOOL

Miyagi College is justly proud of its long list of "Firsts." It was the first higher school for girls in North Japan. It had the first Bible post-graduate course in the North, the first collegiate work in English and in Domestic Science, the first organized Music course. The latter has a whole list of "firsts" in Sendai—the first performance there of a Beethoven sonata by a Japanese woman, the first graduating recital in piano and voice, the first oratorio sung by Japanese. Ours was the first girls' school in Japan to have a Ph.D. as President. This spring one of

our teachers was the first woman in Japanese history to receive a degree from the Literature department of an Imperial University.

The women of Japan have undoubtedly entered upon a new era. May that pioneer spirit which founded Miyagi College and has animated her for forty years live on in her teachers, her students and her alumnae, helping her still to lead in every effort to make truly, unselfishly and aggressively Christian "The New Japanese Womanhood."

KATE I. HANSEN.

NOTE AND COMMENT

THE Fortieth Anniversary of Miyagi College looms large in our immediate thoughts. We appreciate, beyond our ability to express, the generous response of Miss Kate I. Hansen to our request for a panoramic picture of the development of Miyagi Girls' School into Miyagi College. Through her eyes we see that the buildings on the campus are but symbols of the transformation which has come to the women of Japan as the result of Christian education.

* * *

To commemorate the anniversary occasion, the Rev. Allen K. Faust, Ph.D., President of Miyagi College, has published "The New Womanhood of Japan." With the proceeds from the sale of the first edition he hopes to purchase books and equipment for the new library in the Vornholt Extension. We trust the members of the Woman's Missionary Society will purchase this excellent story. Since 1913 Dr. Faust has been intimately associated with the problems which are changing the life of Japanese girls and women. He writes from what he has experienced.

* * *

Thankoffering month is two months ahead. Had it not been for the Miyagi College Anniversary, this issue would have been especially devoted to Thankoffering. Am I right when I think that the thankoffering is so rooted into our consciousness that we do not need extra urging? Dr. Faust, President of Miyagi College, in commenting on the blessings resulting from the thankoffering, said: "I regard the thankoffering as the most sacred of all our gifts."

Please remember that the ingathering comes in November. The October issue will have an article by Mrs. F. R. Casselman, the recently elected General Secretary.

* * *

Mrs. John Lentz, the new Secretary of Stewardship, is preparing a series of articles on Stewardship. These will appear quarterly in the OUTLOOK OF MISSIONS. In writing Mrs. Lentz, it is very important to use her street address, 218 Broadway, Milton, Pa.

Miss Greta P. Hinkle, General Litera-

ture Secretary, has prepared an excellent program on "The Business of Missions" for the Educational Institutes.

* * *

The farewell service for Mrs. Annetta H. Winter was held on August 15th at Prospect, Ohio, with Dr. A. V. Casselman as the speaker. For the first time in many months our readers will miss the timely Guild comments and notes from the pen of Mrs. Winter.

When the September OUTLOOK OF MISSIONS appears, Mrs. Winter will be on the Pacific en route to Yochow, China. We bespeak for Mrs. Winter and her son, Richard, the earnest prayers of our readers.

* * *

The Woman's Missionary Society Literature Depository and Sales Room have recently been opened in the Central Publishing House, Cleveland. Under the direction of Mrs. Henry S. Gekeler, General Printing Secretary, assisted by a committee composed of Mrs. Krammes, Mrs. Herbster and Mrs. Leich, the Tiffin Depository was moved to Cleveland. Pleasant, well-equipped quarters have been secured and Miss Marceda Ruetenik has been placed in charge. Please note the address: Woman's Missionary Society, 2969 W. 25th street, Cleveland, Ohio.

* * *

Mr. I. C. Harvey and family, Miss Pearl Kemmerer and Miss Anna Colbany, of Duquesne, Pittsburgh Synod, enjoyed a unique sight-seeing trip through Pennsylvania. They visited the educational institutions of the Reformed Church, stopping for a day or two at the missionary conferences and assemblies. They completed their trip with two days at the Interdenominational Assembly at Ursinus College.

* * *

Mrs. Annetta H. Winter's tablemates at the Wilson College School of Missions sent a silk kimona to her as a farewell gift.

* * *

Owing to the illness of Janet Gilbert, Mrs. Edward F. Evemeyer taught her class in "The Story of Missions" at the Wilson College School of Missions.



MISS HELEN TRESCHER

SECRETARY OF GIRLS' MISSIONARY GUILDS

Miss Helen Trescher, of Jeannette, Pa., has been elected to succeed Mrs. Annetta H. Winter as Secretary of Girls' Missionary Guilds and Mission Bands. Her headquarters will be at the Cleveland Literature Depository, 2969 W. 25th street.

Her special training was received at Cornell, with a Kindergarten Course at the University of California. For a few years Miss Trescher has been conducting a private kindergarten at Jeannette, Pa. This should be of fine assistance in our Mission Band work. She is a member of the G. M. G. in her home town. Her mother, Mrs. Maud B. Trescher, is the Corresponding Secretary of the Pittsburgh Synodical W. M. S.

A LOVE OFFERING

THE first Home for Missionaries of the Reformed Church has been completed, and was formally dedicated on July 27th, at Tiffin, Ohio. Appropriate services were held in Rickly Chapel of Heidelberg University, Dr. Allen R. Bartholomew delivering the dedicatory address.

This Love Offering was begun by women and girls of Ohio Synod as a tribute to our beloved missionaries in foreign fields, and, it is hoped, will help to relieve them of a few of their material worries when they come home on furlough, after each seven years of service.

It is an attractive building of colonial architecture, and is constructed of buff-colored brick. It has apple-green shutters, which are not simply a luxury, they are, in truth, a necessary finishing touch. It is surrounded by twenty large shade trees, which are on the property at the intersection of Clinton Ave. and Hunter St. This lot is large enough for two other homes to be built when needed.

The Home is in reality a double house, intended for at least two families, each having its own porch and front entrance,

one on Clinton Ave. and the other on Hunter St. There is a rear porch which is divided in unique fashion, and has built-in seats. Each apartment contains a living-room, dining-room and kitchen on the first floor; three bedrooms and bath, clothes and linen closets on the second; the third floor is finished so comfortably that a single missionary might be glad to occupy it. Here, too, are enclosed spaces and closets for storing trunks, bedding and winter clothes. The basement is large and conveniently equipped with stationary laundry tubs, cold cupboards, etc. Throughout the house many modern conveniences are built in, as well as book cases and cabinets.

In furnishing the Home the committee aimed to make it beautiful, but also practical. Most of the furnishings were donated by loyal friends in Ohio, a few, however, came from other states. Many pretty quilts, comforters, woven rugs and hand-embroidered linens were produced by the work of individual societies; many other objects were either donated or furnished at cost by manufacturers.

While the apartments are very similar in construction, the furnishings are distinctly different. Silverware and dishes are of different designs, no two rugs are alike, and the furniture is of varied styles.

The actual costs are summed up in round numbers as follows: \$1600 for the lot (which is worth much more today); the building, exclusive of architect's and contractor's fees, slightly more than \$18,000; fees, less than \$2,000; \$2,200 for furnishings which cannot be duplicated for less than \$4,000. The only debt remaining is \$8,000, which is on the building itself. Naturally, Ohio women are eager to efface this sum, as it means a semi-annual interest must be met!

"How was the original fund raised?" Thirty cents a year, contributed by individual members of W. M. S. O. S. for six years, together with voluntary gifts from G. M. G. girls. No large donations were made, though a few very acceptable checks toward the furnishings were received.

Hundreds of visitors were shown through the building after the dedication services, everyone seemingly surprised and pleased. Those who have been working, giving and praying for this cause experienced thrills of gratitude, for it was evident that a loving Father had blessed the work of His Ohio handmaidens.

MRS. JOHN SOMMERLATTE.

Literature Chat

CARRIE M. KERSCHNER

AS these words go to press, August 4th, we cannot think of any piece of literature that is not ready for the packets. The last has arrived. No change in prices of packets. W. M. S., 75c; G. M. G., 50c; M. B., Nos. 1, 2 or 3, 50c; Thankoffering, 30c; Stewardship, No. 4, 15c; Organization and Membership, 15c. Prices of all books were quoted in the July "Chat."

The *Missionary Review of the World* frequently issues special numbers in quantity. The July, 1926, should be used very widely by all groups who expect to study

"Our Templed Hills." The Best Methods Columns, edited by Mrs. E. C. Cronk, alone are worth the price of the whole magazine. The articles, "Religious Adventure in Rural America" and "Religious Needs of Older Rural Districts," are two most interesting articles. The Secretary of Stewardship will be interested in "Christian Stewardship Sentiments," which appear on page 491 of this issue. You cannot afford to be without this July number.

"The Study and Project Manual" (15c), by Ralph S. Adams, should be ordered by groups in rural communities expecting to study "Our Templed Hills." "Suggestions to Leaders" (15c), by Estelle Haskins, is to be used by city groups.

October is to be the month when Temperance, Law Observance and Civic Duties are to be considered. The 1926 Convention Report sells for 15c. Much material will be found in this pamphlet. Be sure to include in the October meeting a review of the survey of colleges made in the interest of Prohibition. It's right heartening to quote, "Prohibition is winning in the colleges." This article should interest every mother who has a son or daughter in college or who may have one to send in years to come. This survey will be found in the July 10, 1926, issue of the *Literary Digest*.

The Thankoffering Packet (30c) contains copies of each new piece of literature issued by this department. "Jesus Knocking Today" is the title of the service, which sells for \$2.00 per 100; 50c per 12; 5c each. Children's service is priced at 3c. Consult the General Suggestions for Program Committee, found in packet for prices of all other T. O. material.

By sending for the above suggested material *and using it*, we feel certain that a deeper interest and more whole-hearted co-operation in Christian missions will be stimulated on the part of the leaders and members of the Church. Send for it today.

Eastern Synods please order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race street, Philadelphia, Pa. All other Synods order from Woman's Missionary Society, 2969 W. 25th street, Cleveland, Ohio.

WOMAN'S MISSIONARY SOCIETIES AT LARGE

(Omitted from *Directory* in July issue)

NORTHWEST SYNOD

Nebraska Classis—Pres., Mrs. Iris Stalder, Humboldt, Nebraska (Salem).

Ursinus Classis—Pres., Mrs. L. Franz, Melbourne, Iowa; Pres., Mrs. C. I. Honold, Slater, Iowa.

Minnesota Classis—Pres., Mrs. Albert Graupmann, Norwood, Minn.

GUILDS AT LARGE

Ursinus Classis—Pres., Miss Violet Alleman, Slater, Iowa (Salem).

GERMAN SYNOD OF THE EAST

Heidelberg Classis—Pres., Mrs. S. H. Matzke,

6112 Haverford Avenue, Philadelphia, Pa. (Hope).

German Philadelphia Classis—Pres., Miss Viola Boysen, Egg Harbor City, N. J.

New York Classis—Pres., Miss Martha Vogel, 260 Townsend St., New Brunswick, N. J., (St. John's); Pres., Mrs. Florence Kuhlthau, Milltown, N. J., (St. Paul's); Mrs. F. H. Kratz, 60 Hausman St., Brooklyn, N. Y., (St. Luke's).

GUILDS AT LARGE

German Philadelphia Classis—Pres., Miss Dorothy Boysen, Egg Harbor City, N. J.

THE MONTHLY QUIZ

1. *Who prepared the Anniversary account of Miyagi College? What is her position at the College?*
2. *What new book, dealing with Japanese womanhood, has been recently published?*
3. *Whose sonata brought about the conversion of a Japanese woman?*
4. *What two courses in Miyagi College have never had a non-Christian graduate?*
5. *Give the expression of the Japanese farmer who for the first time heard the piano. What was the selection which brought forth the expression?*
6. *Which departmental Secretary has a special opportunity in October?*
7. *Name a few "firsts" of Miyagi College.*
8. *Translate the Japanese words "Gakko" and "Jo" into English.*
9. *What officers are enroute from America to Sendai to participate in the Anniversaries?*
10. *What do we mean by "Government Recognition"? Why was it important?*

Just from the Press

"The New Japanese Womanhood"

by

ALLEN K. FAUST, Ph. D.

President, Miyagi College, Sendai, Japan

A Timely, Original, Informing, Interesting Book

"This book could be written only by a person with the originality and experience of Dr. Faust. It strikes out along new lines of research into the inner life of the women of Japan."

—*Dr. A. R. Bartholomew.*

"Dr. Faust has written with the experience of an educator who has mastered the art of maintaining interest."—*Dr. Charles Erdman.*

"The book will not only captivate the reader but it will be worth-while for every woman to read and recommend to others."—*Mrs. B. B. Krammes.*

The net profit on the first thousand copies will be applied to the Library Fund of Miyagi College, Sendai, Japan. To Church societies a 20% discount will be made.

Price \$1.50 Postpaid

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

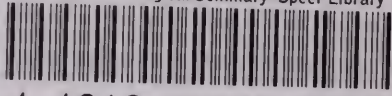
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